

HANDBOOK OF
CHINESE BUDDHISM
BEING
SANSKRIT CHINESE
DICTIONARY

ERNEST J. HITEI

HANDBOOK OF
CHINESE BUDDHISM
BEING
SANSKRIT-CHINESE
DICTIONARY
WITH
VOCABULARIES OF BUDDHIST TERMS

in
Pali, Singhalese, Siamese, Burmese,
Tibetan, Mongolian and Japanese

ERNEST J. EITEL

SECOND EDITION
REVISED AND ENLARGED



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* 31, HAUZ KHAS VILLAGE, NEW DELHI - 110016
Tel : 2656-0187, 2656-8594 Fax : 011-2649-4946, 2685-5499
e-mail : asian_jj@vsnl.com / aes_publications@yahoo.co.in

* 5, SRIPURAM FIRST STREET, CHENNAI - 600 014
Tel : 2811-5040 Fax : 044-2811-1291
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BY
ERNEST J. EITEL, M. A., PH. D. (TUBING.)

Inspector of Schools, Hongkong

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1888

ALMÆ MATRIS
ACADEMIÆ TUBINGENSIS
SENATUI CLARISSIMO

OPUSCULUM HOC PRO
SUMMÆ REVERENTIAE
Animique Gratissimi Testimonio

HUMILITER DEDICAT

AUCTOR

PREFACE TO THE FIRST EDITION.

No apology is needed for the appearance of this little book, though it is the first attempt of its kind. The student of Chinese religious literature finds himself at almost every step hampered by the continual recurrence of Sanskrit and other foreign terms embedded in the text, generally without a word of explanation. These form a series of vexatious riddles for a clue to which one has to go beyond the range of a Chinese library. This is especially the case with Buddhist works, many of which are simply translations from Sanskrit or Pāli or Tibetan originals. Hence arises the need of a Dictionary like the present which aims at smoothing the pathway to an understanding of Buddhism and of native religions influenced by it. That this is a real want is proved by the cordial response with which the announcement of this publication has been received.

No doubt the present volume has many defects and omissions, but the author feels confident that it will enable any one who has acquired an ordinary acquaintance with the Chinese language, to read and understand all the popular Buddhist classics, from the study of which Missionaries and others have been deterred by the inability of Chinese Pundits to give any assistance in that direction.

The author has not confined himself to the results of his own investigations, but has freely drawn upon all books within his reach from which information upon these topics could be gleaned. It is consequently his pleasant duty to acknowledge the help thus derived. He begs, in the first instance, to give the most cordial thanks to the venerable Nestor of

Chinese Sanskrit studies, STANISLAS JULIEN, whose most valuable works have been—with the exception of Chinese texts—the principal source of reference and freely resorted to on all occasions. The author is similarly indebted to the works of the lamented E. BURNOUF, whose premature death has been a great loss to the students of Buddhism. To these names he must add that of C. F. KOEPPEL, whose masterly exposition of the whole system of Buddhism has greatly assisted the present writer to understand many intricate details of its Chinese development.

The running title “Sanskrit Chinese Dictionary” is to be understood *cum grano salis*. A comparatively small number of other terms—chiefly referring to topographical subjects—have been inserted in the same list, because they occur in Chinese texts mixed up with Sanskrit terms, but are not sufficiently numerous to justify a separate alphabetical list.

As regards the Sanskrit and Pāli terms given in the book, the author has in almost every instance the excellent authority of Julien and Burnouf to fall back upon. The orthography employed in the transliteration of Sanskrit and Pāli is not that generally adopted by English scholars, but the French orthography of Julien and Burnouf is retained, because it is to the works of these two Savants that every student of Chinese Buddhism will constantly refer. Theirs are works which cannot be dispensed with and will not easily be superseded. On the other hand, he has not slavishly followed their spelling, but has substituted s' for the peculiarly French ç and likewise u for ou. No pronunciation is given for the Chinese renderings of Indian terms, as any such attempt, besides unduly swelling the bulk of the book, would have been comparatively useless; for the modern systems of pronunciation—dialectically different in the different parts of China—deviate considerably from the mode of pronunciation which was in vogue when the respective Chinese equivalents for Sanskrit and Pāli terms were invented. To the language then spoken in China no modern Chinese dialect comes nearer in sound than the very Sanskrit or Pāli forms themselves.

In translating the Chinese explanations of Sanskrit phrases, the author has aimed at verbal exactitude. Where the Chinese explanation is ambiguous, he did not substitute a clearer form of expression, considering it important to preserve the exact manner in which Chinese Buddhists, more than a thousand years before European Scholars had discovered Sanskrit, understood and explained Sanskrit phraseology.

When speaking of the founder of Buddhism, the term S'ākyamuni has been employed in accordance with Chinese usage, which prefers this

title to that of Gautama. As the famous Chinese travellers Fah-hien and Hiuen-tsang had to be referred to very frequently, the Chinese symbols 法顯 and 玄奘 (see Mahâyâna dêva and Mokchadêva) for their names have been omitted for the sake of brevity.

With regard to the frequently recurring measures of distance, it ought to be understood that the value of a Chinese *li* has been differently computed in different periods of time, but it will be safe to count one Chinese *li* as equal to 329 French metres or about one-sixth of an English mile.

Hongkong, February 1st, 1870.

E. J. EITEL.

PREFACE TO THE SECOND EDITION.

After an interval of more than fifteen years, the publishers called for a new edition to satisfy a small continuous demand.

The whole of the 1547 articles contained in the first edition have accordingly been re-written with a view to condense as well as to correct the subject matter of the book, in order to admit of an addition of 577 new articles without materially increasing the bulk of the volume or omitting any point of interest. The literature, the biography, and the philosophy of Chinese and Tibetan Buddhism have been specially laid under contribution to extend the usefulness of this Handbook, whilst the substitution of a Japanese Vocabulary in place of the former Chinese Index now makes the book a guide to the understanding of Japanese as well as Chinese Buddhism.

The author has freely used whatever recent works of reference were at his command, but he desires specially to acknowledge the help derived from Bunyiu Nanjio's Catalogue of the Buddhist Tripitaka (Oxford, 1883) and the courteous assistance of the Rev. J. L. Gordon, M.D. who furnished the materials of the above mentioned Japanese Vocabulary.

Hongkong, March, 1888.

E. J. E.

A SANSKRIT-CHINESE DICTIONARY.

A

ABABA or HAHAVA 阿波波

The fourth of the eight cold hells peculiar to Northern Buddhism. The beings imprisoned there cannot produce any articulate sound but this one, Ababa, their tongues being frozen.

ABHÂSVARA (Pâli. Abhassara) lit. all brightness (â-bhâsvara)

阿婆嚩羅 explained by 光音 lit. light and sound (âb-hâ-svara) or by 極光淨 lit. extreme light and purity. The sixth of the eighteen celestial worlds called Brahmâlôkas.

ABHÂSVARAS (Pâli. Abhassaras. Tib. Od-gsal) lit. those whose nature is brightness, â-bhâsvaras,

阿婆嚩羅庶 or 阿會亘修天 or 阿陂亘羞天 explained by 光音天 lit. dēvas of light and sound (âb-hâ-svara). The inhabitants of the third of the three celestial regions which form the second Dhyâna.

ABHAYA 無畏 lit. fearless, an epithet given to every Buddha.

ABHAYAGIRI 無畏山 lit.

mount Fearless. A mountain on Ceylon with an ancient monastery in which Fa-hien (A. D. 400) found 5,000 priests.

ABHAYAGIRI VÂSINAH 阿跋

邪祇釐住部 explained by

無畏山住部 lit. school of

dwellers on mount Fearless, or by

苾山部 lit. school of the

wooded mount, or by 蜜林部

lit. school of the secret forest, A

schismatic philosophical School, a branch of the Sthâvirâh School.

The adherents of this School called themselves disciples of

Kâtyâyana and studied the doctrines of both the small and great conveyance (v. Triyâna).

ABHAYAMĀDADA 施無畏者

lit. he who procures removal of of fear. A standing epithet of Kwan-yin (v. Avalokitês'vara.)

ABHIDHARMA (Pâli. Abhidhana.

Singh. Abhidhamma. Tib. Tchos non pa) 阿毗達磨 or

阿鼻達磨 or 阿毗曇

explained by 傳 lit. tradition, or by 勝法 lit. overcoming the law or conquering law, or by 無比法 lit. peerless law. Buddha-ghôsa defines Abhidharma as that law (dharma) which goes beyond (abhi) the law, i.e. by-law.

ABHIDHARMA PIṬAKA 論藏

lit. the collection of discourses. One of the three divisions of the Buddhist canon (v. Tripiṭaka) comprehending all philosophical works. Its first compilation is ascribed to Mahâkas'yapa, but it does not as a whole belong to the primitive period of Buddhism. This section of the Chinese canon is subdivided into 1. 大乘論 or the Abhidharma of the Mahâyana School, 2. 小乘論 or the Abhidharma of the Hinâyâna School, and 3. 宋元續入藏諸論 or the discourses included in the canon during the Sung and Yuen dynasties (A.D. 960—1368).

ABHIDHARMA DHARMA SK-ANDHA PÂDA S'ÂSTRA 阿毗達磨法蘊足論 A philosophical work by Maudgal-yâyana.

ABHIDHARMA DJÑÂNA PRAS-THÂNA S'ÂSTRA 阿毗達磨法智論 or 阿毗曇八犍度論 A philosophical

work ascribed to Kâtyâyana.

ABHIDHARMA HRIDAYA S'ÂS-TRA 阿毗曇磨心論

A philosophical work by Upadjita.

ABHIDHARMA KÔCHA KARA-

KÂ S'ÂSTRA 阿毗達磨俱舍論 or 俱舍電論

A work by Sañghabhadra.

ABHIDHARMA KÔCHA S'ÂS-

TRA 阿毗達磨俱舍論

A tract by Vasubandhu refuting the doctrines of the Vibhâchâ School.

ABHIDHARMÂMRITA S'ÂSTRA

阿毗達磨甘露味論

A philosophical work by Ghosha.

ABHIDHARMA PRAKARANA

PÂDA S'ÂSTRA 衆事分阿

毗達摩論 A philosophical treatise by Vasumitra.

ABHIDHARMA PRAKARANA

S'ÂSANA S'ÂSTRA 顯宗論

A philosophical treatise by Sanghabhadra.

ABHIDHARMA PRAKÂS'A SÂD-

HANA S'ÂSTRA 阿毗達磨

明證論 A philosophical work, attributed to Is'vara.

ABHIDHARMA S'ÂSTRA 對法

論 A philosophical work by Vasubandhu.

ABHIDHARMÂVATARA S'ÂS-

TRA 入阿毗達磨論

A philosophical work by Ârya

Skandharatna.

ABHIDHARMA MAHÂVIBHÂC-
HÂ S'ÂSTRA 阿毗達磨
毗婆沙論

A work consisting of 100,000 stanzas, the compilation of which is ascribed to the five hundred Arhats supposed to have formed the synod convoked by king Kanichka.

ABHIDHARMA VIDJÑÂNA KÂ-

YA PÂDA S'ÂSTRA 阿毗
達磨識身足論

A dialectical treatise, denying the existence of both *ego* and *non-ego*, by Dêvas'arma.

ABHIDJÑÂ or CHADABHIDJÑ-

AS (Pali. Abhinna. Singh. Abhig-

nyâwa) 六通 or 六神通

Six supernatural talents, which S'âkyamuni acquired in the night before he became Buddha, and which every Arhat takes possession of by means of the fourth degree of Dhyâna. Most Chinese texts reckon six such talents, while the Singhalese know only five. Sometimes however only five are mentioned. Particulars see under Divyatchakchus, Divyas'rôtra, Riddhisâkchâtkriyâ, Purvâni-vasânusmriti djñâna, Paratchitta-djñâna and As'ravakchaya.

ABHIRATI 歡喜國 lit. king-
dom of joy. A fabulous realm situated East of our universe, the sphere of two Buddhas, Akchôb-
hya and Mêrukûta.

ABHISHEKAIR 啞撒釋該而

An exclamation ('consecrate me by sprinkling') addressed in prayers to Tathâgatas.

ABHYUTGATA RÂDJA 大高王

lit. the great august monarch. Name of the Kalpa in the course of which Subha vyûha is to be re-born as a Buddha.

ABÎDA v. AMITÂBHA.

ABRAHMA TCHARIYÂ VERA-

MANÎ 不婬慾 lit. no debauchery. The third of the ten rules for novices (v. S'ikchâpada), enjoining abstinence from violation of the vow of chastity with the following clause, 'lay-men ought to abstain at least from fornication, ecclesiastics from all sexual intercourse.'

ACHTÂU VIMÔKCHAS. See under Vimôkcha.

ÂCHÂÐHA 頽沙茶 The first month of summer, corresponding to the time from the 16th day of the 4th Chinese moon to the 15th day of the 5th moon.

ACHTÂ BUDDHAKA NÂMA MA-
HÂYÂNA SÛTRA 佛說八部

名經 Title of a book.

ACHTÂ DAS'Â KÂS'A S'ÂSTRA
十八空論 Title of a book
by Nâgârdjana, introduced in China by Paramârtha, A. D. 557-689.

ACHṬA DAS'A NIKĀYA S'ĀS-
TRA 十八陪論 Title of
a book.

ACHṬA DAS'A NĀRAKA SŪTRA
佛說十八泥犁經
Title of a book.

ACHṬA MAṆḌALAKA SŪTRA
大乘八大曼拏羅經
Title of a book.

ACHṬA SĀHASRIKĀ PRADJÑĀ
PARAMITĀ SŪTRA 聖八千
頌般若波羅蜜多一
百八名真實 Title of a
book.

ADBHUTA DHARMA 阿浮達
摩 explained by 未曾有 lit.
what never took place before, i.e.
marvels. A section of Buddhist
literature comprising books on
miraculous events.

ADHIMĀTRA KĀRUNIKA 大悲
lit. great mercy. One of the Ma-
hābrahmānas who appeared from
the South East to worship Ma-
hābhidjña dñānā bhībhū.

ADHIMUKTI (Pāli. Adhimutti.
Tib. Mos-pa) lit. attention, 阿
提目多 or 阿地目帝
or 阿提目多伽 explained
by 善思惟 lit. pious thought-
fulness; as an example of which
is mentioned the lighting of a
lamp fed with the oil of three
flowers (Sandal, Sôma and Tch-

ampaka) and the placing this lamp
before the images of the Triratna.
According to Singhalese and Ti-
betan sources, the meaning of ad-
himukti is inclination of the will.
In the Lalitavistara (q. v.) its
meaning seems to be 'intel-
ligence.' Burnouf translates it
sometimes by 'confidence.'

ADHYĀTMA VIDYĀ 內明 lit.
the esoteric luminary. One of
the 五明: Pantcha Vidyā S'ās-
tras (q. v.).

ADINNĀDĀNĀ VĒRAMAṆĪ 不
偷盜 lit. abstinence from theft
and robbery. See Sikchâpada.

ADJĀTAS'ATRU (Pāli. Adjātasat-
tu. Singh. Aja'sat. Tib. MassKjess
dGra) or Kchemadars'in 阿闍
多設咄路 or 阿闍世王
explained by 未生怨 lit. an
enemy before he was born, or no
enmity in the heart, or (as the
Tibetans explain it) 'not creating
himself any enemies.' A king
of Magadha, son of king Bimbi-
sāra, originally one of S'ākya-
muni's most formidable oppon-
ents. Converted to Buddhism,
he became famous for his libera-
lity in almsgiving. He died 24
years after S'ākyamuni (about
519 B. Ch.). His son and suc-
cessor was Udayi. There is a
daughter of Adjātas'atru men-
tioned under the name 阿術
達 Asuddharda. According to a

Tibetan legend, an infant son of Adjâtas'atru was kidnapped, exposed at the roadside and finally made king of Tibet under the name Njakrits. npo (研乞皤贊普). The Mongols call the latter Sseger Ssandalitu or Kūsūhu schiretu.

ADJÂTAS'ATRU KAUKRITTYA
VINODANA MAHÂYÂNA SÛ.

TRA 佛說阿闍世王經

Title of a book.

ADJITA (Pali. Adjita. Singh. Ajita)

阿逸多 or 阿耆多
or 阿底多 or 阿制多

explained by 無能勝 lit. invincible. A title which S'ākya-muni gave to Maitrêya, and which is now the standing epithet of the latter.

ADJITA KÊS'A KAMBALA (Pali. Adjita Kesa Kambali. Singh. Ajitâ Kâsa Kambala) lit. the invincible one, who wears his hair for a covering 阿耆多

舍欽婆羅 One of the six Tirthyas, the head of a brahminical ascetic sect, whose favourite dogma was the impermanency, the continuous self-destruction and consequent unreality of all things.

ÂDJÑÂTA KÂUṆḌINYA or ÂDJÑÂNA KÂUṆḌINYA (Tib. Koun ches Kâuṇḍinya) 阿若

橋陳如 explained as an automat (阿若 Adjñâna) of the Kâuṇḍinya (橋陳如) family. A famous disciple of S'ākya-muni, more commonly quoted as Kâuṇḍinya (q. v.).

ADJITAVATÎ v. HIRANYAVATI.
ADYÂCHAYA SANTCHODA SÛ.

TRA 發覺淨心經
Title of a book.

ÂGAMA 阿伽摩 or 阿笈摩

explained by 無比法 lit. peerless law, or by 教法 lit. system of teaching. A section of Buddhist literature unknown to Nepalese Buddhism. Like the Singhalese, the Chinese Buddhists divide the Sûtras of the small conveyance-school (v. Hinayâna) into the following four classes

(四舍). (1.) Dîrghâgamas (Singh. digha nikayo or dik sangi) 長阿舍 long âgamas; compilations treating on cosmogony. (2.) Madhyamâgamas (Singh. majjhima nikayo or medun sangi) 中阿舍 lit. middling âgamas; works on metaphysics. (3.) Samyuktâgamas (Singh. sanyutta nikayo or sanyut sangi) 雜阿舍 lit. mixed âgamas; treatises on ecstatic contemplation. (4.) Ekôttarâgamas (Singh. anguttara nikayo or angotra sangi) 增一阿舍

lit. numerical âgamas; general compilations, the subject matter being arranged numerically.

AGNI or AKNI 阿耆尼

Name of a kingdom in Central Asia, situated to the North of lake Lop.

AGNI DHÂTU SAMÂDHI 火界

定 the contemplation of the world on fire, a degree of ecstatic contemplation (v. Samâdhi.)

AGNIVÂS'ÂYANA (Pâli. Aggives-sâyana) v. DÎRGHANAKHA.

AGRA PRADÎPA DHÂRANÎ 東方

最勝燈王神咒經
Title of a book.

AGURU (Beng. Agur. Arab. Ayalugi. Pers. Ayalur chee or Oud Hindee. Tib. Akaru) literally not heavy 惡揭嚕 explained by 沉水香 lit. perfume immersed in water. Agallochum or lignum Aloes, the decayed root of the Aquilaria agallocha. The Ahalim or Ahaloth of the Hebrews.

AGURU SÛTRA 阿鳩留經

Title of a book.

AHAHA or HAHAVA 嘔侯侯

The fifth of the eight cold hells (unknown to Southern Buddhism), so called because the cold is there so intense that the damned spirits cannot stir nor speak, whilst the cold air, passing through their throats, produces a

sound like Ahaha.

ÂHARA ÂHARA MAMÂYUḤ

SANTÂRANI 啞曷囉啞

曷囉馬麻藹由而傘

塔囉尼 An exclamation ('give me, give me, old age, oh protector') addressed in prayers to Tathâgatas.

AHIKCHÊTRA or AHIKHATRÂ

阿醯掣恒羅

An ancient city and kingdom in Central India, on the northern bank of the Kâlînadî, north of Pañtchâla (the present Duab).

AHÔRÂTRA 一日一夜

lit. one day and one night. A division of time.

AIS'VARIKAS 阿說羅部

A theistic School of Nepaul, which set up Adi Buddha as a supreme divinity. It never found any followers in China.

AKANICHṬHA (Pâli. Akanistaka.

Tib. Og min) 阿迦尼瑟吒

or 阿迦尼吒 explained by

究色竟 lit. the final limits

of the world of desire. The last of the eighteen Brahmâlôkas, called Akanis'ta i. e. the highest. Originally only sixteen Brahmâlôkas were known. Northern Buddhism added two, which are called 福生 happy birth and

福愛 happy love. Singhalese Buddhists count only sixteen.

ÂKANICHTHAS 色究竟天

The dévas inhabiting the final limits of the world of desire. The inhabitants of the ninth and last region of the fourth Dhyâna, appropriately called 'the highest ones.'

ÂKÂS'AGARBHA SÛTRA 虛

空孕菩薩經 Title of a book, translated by Djñânagupta, A. D. 587.

ÂKÂS'AGARBHA BODHISATT-

VA DHÂRÂNI SÛTRA 虛空

藏菩薩神咒經 Title of of a book, translated by Dharmamitra, A. D. 420—479.

ÂK ÂS'A PRATICHÛTHITA

虛空住 lit. dwelling in empty space. A fabulous Buddha living somewhere to the South of our universe. He was at a former time the fifth son of Mahâbhidjña djñânâ bhibhû.

AKCHARAMATI NIRDÊS'A NÂ-

MA MAHÂYANA SÛTRA 阿

差末菩薩經 Title of a book.

AKCHAYAMATI 無盡意菩

薩 lit the Bodhisattva of exhaustless meaning. A fictitious being to whom S'âkyamuni addressed a series of remarks about Avalokitês'vara.

AKCHAYAMATI PARIPRITCH-

TCH'Â 無盡慧菩薩會

Title of a book, translated by Bodhirutchi, A. D. 618—907.

AKCHÔBHIYA (Tib. Hkhrougs pa)

阿芻鞞耶 or 阿閼婆

or 阿閼 explained by 無動 lit. motionless. 1. A numeral term equal to 1 followed by 17 ciphers. 2. A fabulous Buddha mentioned as a contemporary of S'âkyamuni and said to reside in a realm called Abhirati. See also under Djñânâkara.

AKCHÔBHIYASYA TATHÂGA-

TASYA MAHÂYÂNA SÛTRA 阿閼佛國經 Title of a book.

AKINTCHAVYÂYATANA 無所

有處定 lit. contemplation of a state of having absolutely nothing. A degree of ecstatic meditation (定). See Samâdhi.

AKLÊS'A (Tib. Non mongs med)

無濁 lit. without corruption. A cognomen of Asita.

ALNI or ARNI 阿利尼 Name

of a kingdom, which formed part of ancient Tokharâ, situated near to the sources of the Oxus, to the North of Munkan.

ÂMALAKA or ÂMALAKARKA

阿摩落果 or 阿摩落

伽果 explained by 寶瓶 lit. precious vase. The fruit of the Phyllanthus emblica or the Mirobolana amblica, used as a medicine.

AMITÂBHA (variations of the same

name are Amita, Abida, Amit-
āya, Amitāyus, Amitarus'i. Tib.
Od dPag med or Hopamé) 阿
彌陀婆耶 or 阿彌
陀 or 彌陀 or 大彌陀
explained by 無量壽 lit.
boundless age. This explanation
rests on a misconception of the
original meaning of Amitābha
i.e. boundless light, but the latter
idea is preserved in one of the
many titles of this fabulous Bud-
dha 無量光明 lit. bound-
less light. Other titles are 放大
光明 lit. diffusing great light,
西天教主 lit. sovereign tea-
cher of the Western Heaven, 西
方接引 lit. guide to the West,
大慈大悲 lit. great mercy
and sympathy, 本師和尚 lit.
original teacher Upādhyāya, 法
界藏身 lit. embodiment of the
sphere of the law. As the deriva-
tion of the term itself suggests,
Amita was originally conceived
of as impersonal, as the ideal of
boundless light. Considering also
the mention made of his name
in a list of one thousand fictitious
Buddhas which reminds one of
the thousand Zarathustras of the
Persians, and which was pro-
pagated by the Mahāyāna-school
(about 300 A.D.), it is but natural,
in the absence of authentic infor-

mation as to the origin of this
dogma, to suppose that it may
have been originated by Persian
or Manichæan ideas influencing
the Buddhism of Cashmere and
Nepaul. For it must have been
from one of these countries that
the dogma of Amita reached
China, when a priest from Tok-
hara brought (147 A. D.) the
first Amitābha Sūtra to China.
It is remarkable that the Chi-
nese travellers Fa-hien and Hiu-
en-tsang omit all mention of it.
Southern Buddhism knows no
Amita, neither are there any tra-
ces of a Brahminical or Vêdic or-
igin of this doctrine. The most
ancient Sūtras brought to China
make no mention of it, and the
first that alludes to Amita, the
Amitāyus Sūtra, translated A. D.
148—170, was, like others of the
same class, already lost when the
well-known catalogue K'ai-yuen-
lu was compiled, A.D. 730. When
the so-called Lotus-school or
Pure-land-school 蓮花宗 or
淨土宗 began to flourish, and
the peculiarly poetic tenets of
this school, referring to a paradise
in the West, began to influence
the common people, Amita be-
came the favourite of Chinese Bud-
dhists. He is now by far the most
popular Buddha in China.
There are some confused tradi-
tions as regards the antecedents

of Amita. One account describes him as an incarnation of the ninth son of Mahâbhidjña djñân-âbhibhu (q. v.), whilst another account alleges that he was the second son of a Tchakravarti of the lunar race and, like his father, called 橋尺迦 (Kaus'ika). It is further alleged that he was converted by a Buddha called 世自在王 (Sahês'vararâdja), that he embraced the religious life, made certain vows and was reborn as a Buddha in Sukhâvatî (q. v.), where Avalôkitês'vara and Mahâsthânaprapta joined him.

According to the teaching of the Mahâyâna School, Amita is looked upon as the celestial reflex of S'akyamuni, and as having, by dint of contemplation (dhyâna), produced a spiritual son, viz., Padmapâni (i. e. Avalôkitês'vara). The Nepaulese doctrine, of a primordial Buddha (Âdi-Buddha) having procreated Amita, has not been adopted by Chinese Buddhism.

The doctrine of Amitâbha and his paradise in the West (v. Sukhâvatî) is, strictly speaking, no contradiction of the theory of Nirvâṇa, for it does not interrupt the circle of transmigration, though it offers to the devotee of Amitâbha aeons of rest. But the popular mind does, indeed, understand his paradise to be the practical

equivalent of Nirvâṇa, the haven of final redemption from the eddies of transmigration.

AMITÂBHA VYÛHA SÛTRA 佛說阿彌陀經 Title of a translation, made A. D. 222—280.

AMITÂYUR VYÛHA SÛTRA 佛說大乘無量壽莊嚴經 Title of a translation by Fahien, A. D. 982—1,001.

AMITÂYUSHA VYÛHA 無量壽如來會 Title of a translation by Bodhirutchi, A. D. 618—907.

ÂMLA or ÂMLIKA 菴 𣎵 羅 The Tamarindus indica.

AMOGHA or AMOGHAVADJRA 阿目佉跋折羅 explained by 不空金剛 lit. the vajra which is not hollow. A S'râmanya of northern India, a follower of the mystic teachings attributed to Samantabhadra. He followed his teacher, Vadjrabodhi, to China (A.D. 719) and eventually succeeded him in the leadership of the Yogâchârya School (A.D. 732). From a journey through India and Ceylon (A. D. 741—746), he brought to China more than 500 Sûtras and S'âstras previously unknown in China. He introduced a new alphabet for the transliteration of Sanskrit and published 108 works, mostly translations. He

introduced the All-souls-festival (v. Ullambana), so universally popular in China to the present day. He is the chief representative of Buddhist mysticism in China, which he succeeded in spreading widely through the patronage of three successive emperors, viz. Hiuen-tsung (A. D. 713—756), who prohibited his retiring to India (A. D. 749), Su-tsung (A.D. 756—763), who gave him the title Tripitaka Bhadanta (大廣智三藏), and Tai-tsung (A.D. 763—780), who gave him, when he died (A. D. 774), the rank of a Minister of State and a posthumous title. He is commonly referred to as 不空 (Amogha).

AMOGHA PÂS'ARDDHIMAN-TRA HRIDAYA SÛTRA 不空羅索神咒心經
Title of a translation, by Hiuen-tsang, A. D. 659.

AMOGHAPÂS'A DHÂRANÎ SÛTRA 不空羅索陀羅尼經
Title of a translation, A. D. 618—907.

AMOGHA PÂS'A HRIDAYA MANTRA RÂDJA SÛTRA 不空羅索心咒王經
Title of a translation by Ratna-tchinta, A. D. 693.

AMOGHAPÂS'A HRIDAYA SÛTRA 不空羅索咒心經

Title of a translation by Bodhirutchi, A. D. 618—907.

AMOGHA PÂS'A KALPARÂDJA 不空羅索神變真言經
Title of a translation by Bodhirutchi, A. D. 707—709.

AMOGHA PÂS'A MANTRA SÛTRA 佛說不空羅索咒經
Title of a translation by Djñânagupta and others, A. D. 587.

ÂMRA or ÂMRAKA or ÂMALÂ 菴羅 or 菴羅 or 菴摩羅 or 阿末羅 A tree, the fruit of which is described as a cross between a plum and a pear. The mango tree, which is also called Mahâpala (大婆羅), from the Malay rendering of which the word mango is derived.

ÂMRADÂRIKÂ or ÂMRAPÂLÎ or ÂMBAPÂLÎ (lit. the guardian of the Âmra tree) 菴婆羅女 or 菴摩羅女 lit. the Âmra girl. A female devotee who presented to S'âkyamuni the Âmra-vana garden (奈園 lit. plum garden). Legends affirm that she was born of an Âmra tree. See also Djivaka.

ÂMRADÂRIKÂ SÛTRA 奈女經
Title of a book.

AMRITA (Tib. Bdoud rtsi) 啞密哩達 or 啞瞋哩打 ex-

plained by 甘露 lit. sweet dew. The ambrosian food of the immortals. In Hindoostani the guava fruit is now called amrut.

MRITÔDANA RÂDJA (Tib. Bdoud rtsi zas. Pali. Amitôdana)

甘露飯王 lit. the king who feasted on ambrosia. A prince of Magadha, father of Anuruddha and Bhadrîka, uncle of S'âkya-muni.

ANABHRAKA (Tib. Sprin med) lit. cloudless 福愛 lit. happy love. The second region of the fourth Dhyâna (q. v.), inhabited by dēvas called Anabhrakas. The eleventh Brahmâlôka.

ANÂGÂMIN (Singh. Anâgâmi. Tib. Phyr mi hong ba) 阿那含 explained by 不還 lit. not returning, or by 不來 lit. not coming i. e. not to be reborn into the world of desire. The third degree of saintship, the third class of Âryas, embracing all those who are no more liable to be reborn as men, though they are to be born once more as dēvas, when they will forthwith become Arhats and enter Nirvâṇa.

NAKCHARA GRANTHAKA ROTCHANA GARBHA SÛTRA.

Title of three translations, viz. 大乘離文字普光明藏經 by Divâkara, A. D. 683; 大乘徧照光明藏經 by Di-

vâkara, A. D. 618—907; 無字寶篋經 by Bodhirutchi, A. D. 386—534.

ÂNANDA (Tib. Kun dgah bo)

阿難陀 or 阿難 explained by 歡喜 lit. joy. A son of Drônôdana, called Ânanda (joy), because he was born at the moment when S'âkya-muni attained to Buddhahood. Under the teaching of the latter, Ânanda became an Arhat, famed especially for his memory or experience (多聞). The compilation and edition of the earliest Sûtras is attributed to him. Before his death (B. C. 866 or 463), he appointed S'ânâvâsika as his successor and dispatched his second disciple, Madhyântika, to convert Cashmere. Ânanda is to re-appear on earth as Buddha Sâgara-varadhara buddhi vikriditâbhidjña.

ÂNANDAPURA 阿難陀補羅

A kingdom and city in western India, N. E. of Gujerat; the present Bârnagar, near Kurrêe. It was one of the strongholds of the Jain sect.

ANANTAMATI 無量意 lit. boundless meaning. The third son of Tchandra sūrya pradîpa.

ANANTAMUKHA SÂDHAKA DHÂRANÎ. Title of eight translations, viz. 佛說無量門微密持經 A. D.

222—280; 佛說出生無量門持經 by Buddhabhadra, A. D. 317—420; 阿難陀佉尼訶離陀隣尼經 by Buddhas'anta A. D. 286—534; 佛說無量門破魔陀羅尼經 A. D. 420—479; 阿難陀目佉尼訶離陀經 by Guṇabhadra, A. D. 420—479; 舍利佛陀羅尼經 by Saṃghapāla, A. D. 502—557; 佛說一向出生菩薩經 by Djñānagupta A. D. 585; 出生無邊門陀羅尼經 A. D. 618—907.

ANANTAMUKHA VINIS'ODHANA NIRDÊS'A 無邊莊嚴會 Title of a translation by Bodhirutchi, A. D. 618—907.

ANANTA TCHÂRITRA 無邊行 lit. unlimited action. A fictitious Bodhisattva who rose out of the earth.

ANÂTHA PINDIKA or ANÂTHA PINDADA (Pāli. Anepida. Tib. Mgon med zas sbyin) lit. one who gives away his own without keeping (anâtha) a month full (piṇḍa) for himself, 阿那他擯茶揭利訶跋底給 (anâtha piṇḍada grihapati), explained by 獨孤善 lit. supporter of destitutes and orphans,

or by 善施 lit. a pious donor. A wealthy householder (v. Grihapati) of S'rāvastī, famous for his liberality. See also Sudatta and Vâis'ākha.

ANÂTMÂ or ANÂTMAKA (Tib. stong pa nyid) 無我 lit. no ego. A metaphysical term designating self-inanition, vacuity, impersonality, as the aim and end of philosophic speculation.

ANAVADATA v. Anavatapta.

ANAVANATÂMITA VÂIDJYA-YANTA 常立勝幡 lit. maintaining aloft the victorious banner. Name of the realm in which Ânanda is to re-appear as Buddha.

ANAVATAPTA or ANAVADATA (Pāli. Anâtattha. Singh. Anótatta. Siam. Anôdatasa. Tib. Ma dros pa. Mong. Mapam dalai)

阿那婆達多 or 阿那婆答多 or 阿耨達 or 阿耨 or 阿那達 explained by 無熱惱池 lit. the lake without heat or trouble. A lake on a high plateau, N. of the Himâlaya. It is said to be square, measuring 50 yôdjanas in circumference, and sending forth from each side a large river, viz. in the East the S'itâ, in the South the Gangâ, in the West the Sindhu and in the North the Vakchu. What is meant, is perhaps the Manasarovara lake (Lat.

31° N. Long. 81° 3.), which at certain seasons overflows and forms one lake with lake Roodh (ten miles distant), which latter sends forth one river, the S'atadru. The sources of three other rivers, viz. Bhramaputra, Ganges and Oxus lie within a short radius around those two lakes. Hiuentsang (incorrectly) identifies the Anavatapta lake with lake Sirikol (Lat. 38° 20 N.) on the plateau of Pamir.

ANAVATAPTA NÂGARÂDJA PARIPRITCHTCH'Â SÛTRA 三昧弘道廣顯定意經 Title of a translation by Dharmarakcha, A. D. 308.

ANDHRA 案達羅 A kingdom in southern India, situated between the Krishnâ and Godavari, with the capital Viñgila (q. v.).

AÑGÂRAKA (Tib. Mig dmâr) 鶯哦囉迦 explained by 火星 lit. fire star. The planet Mars.

AÑGIRASA 鶯擬囉 An ancient Richi, an ancestor of S'âkyamuni.

ANGULIMÂLÎYA (Singh. Angulimâla) 盎婁利魔羅 or 鶯掘魔 explained by 指鬘 lit. rosary of fingerbones. A S'ivaitic sect of fanatics who practised assassination as a religious act. One of them was converted by S'âkyamuni.

AÑGULIMÂLÎYA SÛTRA 鶯

掘魔羅經 Title of a translation by Guṇabhadra, A. D. 420—479.

AÑGULIPARVA 指節 lit. finger-joint. A measure, the 24th part of a fore-arm (Hasta).

ANILAMBHA SAMÂDHI 無緣三昧 lit. the cause-less samâdhi. A degree of Samâdhi (q. v.).

ANIRUDDHA (Tib. Mab hgags pa)

阿毘樓駄 or 阿尼律陀 or 阿尼盧 or 阿那律 explained by 無貧 lit.

not poor, and by 無滅 lit. not extinguished. Name of a disciple of S'âkyamuni, who, being himself 'not poor', supported, during a famine, many Pratyêka Buddhas, which charitable act caused among the dêvas a joy which is, to the present day, 'not extinguished'. He is to re-appear on earth as Buddha Samantaprabhâsa. See also Anuruddha.

ANITYA v. Trîvidyâ.

ANS'UVARMMA 鶯輸代摩

explained by 光胄 lit. bright helmet. A King of ancient Nepal, descendant of the Litchhavis (q. v.), author of the S'abdavidyâ S'âstra.

ANTÂRABHAVA SÛTRA 中陰

經 Title of a translation, A. D. 384—417.

ANTARAVÂSAKA 安 陞 會

explained by 裙 lit. skirt. A sort of waistcoat, worn by priests instead of a shirt.

ANTIMA DĒHA DHÂRIṆO 住

是最後身 lit. dwelling for the last time in a body. The last stage in the process of transmigration, preceding Nirvâṇa.

ANU 阿 耨 or 細 塵 lit. fine

dust. A division of a yôdjana (q. v.), equal to 7 atoms of dust.

ANUPADHIS'ĒCHA 無 餘 lit.

without remnants. Immateriality, as an attribute of those who have entered Nirvâṇa.

ANUPAPÂDAKA or AUPAPÂ-

DUKA (Pali. Opaṭtika. Singh. Aupāṭtika. Tib. Brdzus te skyes

pa) 生 化 lit. birth by transformation. One of the Tchatur yôni (q. v.), viz. supernatural birth (from a lotusflower, etc.) in full maturity, such as is ascribed to Buddhas and Boddhi-sattvas, the latter coming, from Tūchita, by this birth into the world.

ANURUDDHA 耨 樓 陀 阿

explained by 如 意 lit. conformity, and by 無 貧 lit. not poor. The latter explanation properly refers to Aniruddha (q. v.) with whom Anuruddha is identified in Chinese texts. The former

explanation is based on a derivation of the term from anu (lit. conformity). Anuruddha was a son of Amritôdana and therefore cousin german to S'âkyamuni, at whose death he was present.

ANUTTARA BODHI 無 上 等

覺 lit. unrivalled intelligence.

ANUTTARA DHARMA 無 上

法 lit. peerless law.

ANUTTARA SAMYAK SAM-

BODHI lit. unexcelled perfect intelligence 阿 耨 多 羅 三

貌 三 菩 提 explained by

無 上 unexcelled (anuttara)

正 偏 correct equality (samyak).

and 正 道 correct intelligence

(saṃbodhi). An epithet of every

Buddha, otherwise explained as

signifying untarnished (a—) and

unparalleled (nuttara) correct

view (sam) and complete wisdom

(myak) with complete possession

of the highest sentiments (saṃ-

bodhi).

APALÂLA 阿 波 邏 羅 The

nâga (guardian spirit) of the

source of the S'ubhavastu (q. v.),

converted by S'âkyamuni shortly

before the latter's death.

APARADJITA DHÂRAṆÎ. Title

of three translations, viz. 佛 說

無 能 勝 幡 王 陀 羅 尼

經 (see also Dhvajjāgrakeyūra dhāraṇī), 無能勝大明心陀羅尼經 and 無能勝大明陀羅尼經.

APARAGODĀNA or GHÔDHAN-YA (Siam. Amarakô Jana Tha-vib. Tib. Noub Kyi va lang spyod) 啞吡囉孤答尼耶 or 阿鉢唎瞿陀尼 or 瞿陀尼 or 瞿耶尼 or 俱耶尼 explained in Chinese texts as 'the continent in the West (apara) where the people use cattle (go) in place of money (dāna)'. One of the four continents of every universe, situated W. of Sumêru (q. v.), circular in shape, the faces of the inhabitants being also circular.

APARIMITĀYUS SŪTRA 佛說無量壽經 A book concerning Amitābha, translated by Saṃghavarman, A. D. 252.

APARIMITĀYUS SŪTRA S'ĀS-TRA 無量壽經優波提舍 A treatise by Vasubandhu (q. v.) on the doctrine of Amitābha, translated by Bodhirutchi, A. D. 513.

APARIVARTYA v. Avaivartya, and Avivartita.

APASMĀRAKA 阿跋摩羅 A class of demons hostile to men.

APKRITSNA SAMĀDHI v. Asakrit Samādhi.

APRAMĀNĀBHĀ (Pāli. Aprama-na) 無量光 lit. unlimited light. The fifth of the sixteen Brahmālōkas.

APRĀNĀBHAS (Tib. Tshad med od) 無量光 lit. unlimited. The second region of the second Dhyāna, inhabited by dēvas.

APRAMĀNAS'UBHĀ 無量淨 lit. unlimited purity. The second region of the third Dhyānas, inhabited by dēvas.

APSARAS (Tib. Lhahi bou mo) 天女 lit. female dēvas. Attendants on the regents of sun and moon, wives of Gandharvas, and other female dēvas.

ĀPTANĒTRAVANA 得眼林 lit. the forest of the recovered eyes.

ARADJAVARTAN 白象 lit. a white elephant. The form in which S'ākyamuni entered the womb of Mahāmāya. The immaculate path i.e. the immaculate conception (of Buddha).

ĀRĀNYA v. Dharmarakcha.

ĀRĀNYAKAḤ (Pāli. Āraññakanga. Tib. Dgon pa pa) 阿練若 explained by 寂靜處 lit. living in retirement and stillness; or 阿蘭陀 or 阿蘭攬

or 練若 explained by 無諍
聲 lit. no sound of strife. General designation of ascetics and especially hermits, of whom three classes are distinguished, v. Dharma Âranyakāḥ, Mâtanga Âranyakāḥ and Dānataka Âranyakāḥ.

ÂRATA (or Arâḍa) KÂLÂMA
(Tib. Sgyou rtsal ches kyî bou
ring hphour) 阿藍迦蘭
or 阿藍迦 One of the first
teachers of S'âkyamuni.

ARBUDA 額浮陀 The first of
the eight cold hells, where the
cold chaps (arbuda) the skin of
the culprits.

ARHÂN or ARHAT (Singh. and
Burm. Rahat or Rahân. Siam.
Arahâng. Tib. Dgra btshom pa.
Mong. Daini daruksan or Chu-
tuktu) 阿羅漢 or 羅漢
explained by 佛果 lit fruit
of Buddha (v. Buddhaphalam).
The original meaning of Arhat
(worthy) is overlooked by Chi-
nese commentators, who prefer
the derivation ari-hat (destroyer
of the enemy). The following
two explanations are most com-
mon, viz., 殺賊 destroying the
thief i.e. conquering all passions,
and 不生 exempt from birth
i.e. from transmigration. A third,
less common, explanation is per-
haps based on the original mean-

ing of Arhat, viz., 應供 lit.
deserving worship. The Arhat is
the perfected Ârya, and the state
of Arhat can accordingly be at-
tained only by passing through
the different degrees of saintship
(v. Ârya). Arhatship implies,
strictly speaking, possession of
supernatural powers and succes-
sive promotion to Buddhahood and
Nirvâṇa. But in popular parlance
the term Arhat simply means an
advanced disciple of S'âkyamuni.
The Chinese text of the Sad-
dharma pundarikā employs, ac-
cordingly, the term Arhat oc-
casionally as a synonyme of
S'ravaka (q. v.) and constantly
includes under it the largest
circle of 1200 disciples of S'âky-
amuni as well as the smaller ones
of 500 and of 18 disciples. At
present, the term Arhân or Lo-hân
(羅漢) is used as a designation
of all famous disciples of S'âky-
amuni, but denotes more especial-
ly those 500 Arhats who are to
re-appear on earth as Buddhas,
each assuming then the title
Samantha prabhâsa.

There are some attributes of
every Buddhist saint which are
often used as synonymes for the
term Arhat, viz., 殺賊 des-
troying the thief (Kchinās'rava)
and 不學 exempt from study
(As'âikcha opp. 學者 one who

studies, S'âikha).

ARITÎ v. HÂritî.

ARTHAS'IDDHI v. Sarvârthasiddha.

ARTHAVINIS'TCHÂYA DHARMAPARIYÂYA 佛說法乘義決定經 Title of a translation by Suvarṇa Dhâraṇi, about A. D. 1113.

ARUNA 阿路祿 or 阿盧那 A mountain (said to increase and decrease periodically), S. of Sphitavaras (q. v.) in the Punjab.

ARÛPADHATU or ARÛPAVATCHARA (Tib. Gzugs med pai khams) 無色界 lit. the world without form (desire). The third of the three worlds (v. Trâilôkya), towering above the Mên. That world in which there is neither form nor sensation, comprising four heavens and forming the antechamber of Nirvâṇa.

ÂRYA (Pâli. Ariya. Singh. Arya Tib. Bphags pa. Mong. Chutuktu). 阿畧 or 阿犁耶 or 阿利耶 or 阿羅訶 explained by 聖 lit. holy or by 尊者 lit. the Reverend. A title given to those who have mastered the Âryani satyâni (q. v.) and thereby entered the Ârya imârṅga .e. the Ârya's path to Nirvâṇa. This path, having four stations, is cal-

led 四道. the fourfold path. Those four stations, being accessible only through personal growth in holiness, are called 四果 the four fruits. Corresponding with this distinction of four stations or four fruits, and identic with it in meaning, is a distinction of 四有 four beings or 四部 four classes of Âryas. For particulars regarding this distinction, see under S'rotâpanna, Sakridâgâmin, Anâgâmin and Arhat. The title Ârya is also an epithet of every patriarch.

ÂRYA DÂSA 阿梨耶駄娑 or 聖使 lit. holy apostle. A famous representative of the Mahâsâmghikâ School.

ÂRYA DJAMBHALA DJALENDRA YATHÂLABDA KALPA SÛTRÂ 聖寶藏神儀軌經 Title of a translation by Dharmadêva, A. D. 960-1127.

ÂRYAGAGANA GANDJA PARIPRITCHTCH'Â 百千頌大集經地藏菩薩請問法身讚 Title of a book (abstract).

ÂRYA NÂGÂRDJUNA BODHISATTVA SUHRILLEKA. Title of three translations, viz. 龍樹菩薩爲禪陀迦法要偈 by Guṇavarman, A. D. 431;

勸發諸王要偈 by Saṃ-
ghavarman, A. D. 434; and **龍
樹菩薩誡王頌**, A. D.
700-712.

ÂRYA PÂRS'VIKA v. Pârs'va.

ÂRYASATYÂNI or ÂRYÂNISAT-
YÂNI or TCHATURSATYA
四諦 lit. four dogmas. Four
truths, the mastering of which
constitutes an Ârya (q.v.). They
are, (1.) **Dukḥa 苦諦** lit. the
dogma of misery, viz., that misery
is a necessary concomitant of sen-
tient existence; (2.) **Samudaya
聚諦** lit. the dogma of accum-
ulation, viz., that misery is inten-
sified by the passions; (3.) **Nir-
ôdha 滅諦** lit. the dogma of
extinction, viz., that the extinc-
tion of passion (and existence)
is practicable; (4.) **Mârga 道諦**
lit. the dogma of the path, viz.,
that there is a path (v. Ârya)
leading to the extinction of pas-
sion (and existence).

ÂRYASÊNA **阿犁耶斯那**
or **聖軍** lit. holy army. One
of the principal representatives
of the Mahâsaṃghikâḥ School
(about A. D. 600).

ÂRYASIṂHA **師子尊者**
or **師子比丘** lit. the lion-
Bhikṣu. The 24th patriarch, a
Brahman by birth, a native of
Central India. He died a martyr's

death in Cashmere (A. J. 259).

ÂRYAS'ÛRA **聖勇** lit. Ârya the
brave, or **大勇** lit. the great
Brave. An Indian Buddhist,
author of several works.

ÂRYATÂRÂ or SRAGDHARÂ
阿唎耶多羅 A female
divinity of the Tantra School.

ÂRYA TÂRABHADRA NAMÂ
ACHṬAS'ATAKAM. Title of
three books viz., (1.) **聖多羅
菩薩一百八名陀羅
尼經** (2.) **佛說聖多
羅菩薩經** (3.) **聖多
羅菩薩梵讚**.

ÂRYAVARMMA **阿梨耶伐
摩** or **聖胄** lit. holy helmet.
A priest of the Sarvâstivâdâḥ
School, author of a work on the
Vâibhâchika philosophy.

ÂRYA VASUMITRA S'ÂSTRA
尊婆須蜜所集論
Title of a book.

AS'ÂIKCHA see under Arhat.

ASAKRIT SAMÂDHI (lit. repeat-
ed samâdhi) **不供三昧**
lit. the samâdhi which is not col-
lective (in one formula). A de-
gree of ecstatic contemplation.

ASAMGHA or ASANĠHA or
ÂRYASAMGHA **阿僧伽**
or **無著** lit. no contiguity. A
native of Gândhâra, originally
a follower of the Mahis'âsakâḥ

School. He lived mostly in Ayôdhya (Oude), where he taught the principles of the Mahâyâna School and wrote many works in explanation of its doctrines. Strongly influenced by Brahminism and S'ivaism, he became the founder of a new School, the Yogâtchârya or Tantra School, the tenets of which are expounded with dialectic subtilty in Asaṃgha's principal work, the Yogâtchârya bhūmi s'âstra (q. v.). His teachings received wide acceptance in consequence of the belief that Asaṃgha had been miraculously transported to the heaven Tushita where Maitrêya taught him the principles of the Tantra system, and addressed to him the substance of the above mentioned S'âstra. He is said to have lived 1000 years after S'âkyamuni, i.e. about 550 A. D. and as no translation of any of his works appeared earlier than 590—616 A. D., this date is probably near the mark.

ASAMĀKHYĒA (Pāli. Asamkheyya. Singh. Asankya.) 阿僧企耶 or 阿僧祇 or 僧祇 explained by 無數 lit. countless. (1.) The highest sum for which a conventional term exists, according to Chinese calculations equal to 1 followed by 17 cyphers. Tibetan and Singhalese computations estimate one Asaṃkhyêa as equal to 1 followed

by 97 cyphers, whence Burnouf concluded that Asaṃkhyêa is the highest conventional sum constituted by the highest odd units (7 and 9), suggesting also that the two numbers 7 and 9 have some mystic meaning. (2.) Name of a class of kalpas (q. v.). Every Mahâkalpa (q. v.) consists, in every universe, of 4 Asaṃkhyêa kalpas, viz., the period of destruction (壞劫); the period of continued destruction or emptiness (空劫); the period of reproduction or formation (成劫); and the period of continued reproduction or settlement (住劫). Each of these Asaṃkhyêa-kalpas is subdivided into 20 small kalpas (小劫).

ASANDJANI SATTVA or ARANGI SATTVA (Pāli. Asanga satta. Singh. Assanja satthaya. Tib. Sems tchan hdou tches med) 無熱 lit. without heat. The 15th of the 18 Brahmâlôkas. The 6th region of the 4th Dhyâna.

ÂS'ÂLINÎ DHARMA S'ÂLÂ 奇特寺 lit. the odd monastery. A vihâra in Kharachar.

ASAT 妙無 lit. the incomprehensible nothing. A philosophical term.

ASITA (Singh. Kala dewala. Tib. Nap po or Trang srong tsien po)

阿私陁 *cr* 阿氏多 *or*
 阿私 *or* 阿夷 *explained by*
 無比 *lit. peerless. A richi*
 (仙) whom S'ākyamuni, in a
 former life, served as a slave. On
 S'ākyamuni's subsequent re-birth,
 Asita pointed out the lakṣaṇas
 (q. v.) on the child's body. One
 of the 18 Arhats (羅漢), wor-
 shipped in China, is called 'Asita,
 the Ārya of mount Ghridhrakûṭā.'
 See also Aklês'a and Tapasvî.

AS'MAGBHA (Pāli. Vadjira. Tib.
 Rdohi snid po *i.e.* essence of
 stone) 阿輪摩竭婆 *or*
 阿舍摩揭婆 *or* 阿濕
 摩揭婆 *explained by* 石
 藏 *lit. stone deposit, and by* 琥
 魄 *lit. amber. One of the Sap-*
 taratna (q. v.), either amber (Ré-
 musat), or coral (Julien), or dia-
 mond (Burnouf), or emerald
 (Wilson).

AS'MAKÛTA 積石山 *lit.*
 stone heap mountain. The east-
 ern border of the desert of Gobi.

AS'ÔKA (Pāli. Asoka or Piadassi.
 Singh. Asoka. Tib. Mya gnan
 med pa. Mong. Chasalang oughei
 Nom un khaghan) 阿恕迦
or 阿輪迦 *or* 阿育 *ex-*
 plained by 無憂 *lit. sorrow-*
 less. (1.) A king, described by
 Chinese texts as 'a Tchakravartin,

a grandson of Adjātas'atru'. The
 latter remark refers to Kālās'ôka
 (453 B. C.) and not to Dharm-
 ās'ôka who was the grandson of
 T'chandragupta (381 B. C.) and
 who reigned about 319 B. C. But
 the Chinese constantly confound
 these two. As'ôka, they say,
 gained the throne by assassina-
 tion of his nearest relatives.
 Converted to Buddhism, through
 an Arhat whom he had boiled a-
 live and who proved invulnerable,
 he became the Constantine of the
 Buddhist Church and distinguish-
 ed himself by the number of
 vihāras and stūpas he erected.
 He is supposed to be identic with
 the Piyadasi whose edicts are
 found inscribed on pillars and
 rocks throughout India. His
 younger brother (correctly 'son')
 was Mahendra. In the 17th and
 18th years of his reign the third
 synod was held by Mahāmaud-
 galyāyana. (2.) Name of a tree
 (無憂樹 *lit. sorrowless tree*)
 under which Mahāmâyâ (q. v.)
 was delivered without pain. The
 Jonesia asoka.

AS'ÔKADATTÂ VYÂKARANA.

Title of two translations, viz.,
 無畏德菩薩會 *by* Bud-
 dhas'anta, A. D. 539, and 佛說
 阿闍世王女阿術達
 菩薩經 *by* Dharmarakcha
 A. D. 317..

AS'ÔKA RÂDJA DJÂTAKA 阿育王傳 Title of a book.

AS'ÔKA RÂDJÂVADÂNA SÛTRA 阿育王譬喻經
Title of a translation, A. D. 317—420.

A'SÔKÂRÂMA 無憂伽藍
A vihâra in Pâtaliputtra (q. v.), in which the third synod was held.

AS'ÔKA SÛTRA 阿育王經
Title of a translation by Saṃghapâla, A. D. 512.

ÂS'RAVAKCHAYA (Pâli. Asava saṃkhaya) lit. destruction of faults, 漏盡 or 盡漏 lit. finality of the stream. The Chinese explanation derives the term from the root s'ru (落 to drop) and supposes the word âs'rava to refer to 'the stream' of metempsychosis. Accordingly âs'ravakchaya, one of the 6 Abhidjñas (q. v.), designates 'supernatural knowledge of the finality of the stream of life.'

ASURA (Singh. Asur. Tib. Lhamayin or Lhamin. Mong. Asuri) 阿脩羅 or 阿素羅 or 阿須倫 explained by 非天 lit. those who are not dēvas. The 4th class of sentient beings, the mightiest of all demons, titanic enemies of the dēvas.

AS'VADJIT (Singh. Assaji. Tib. Rta thoul) 阿湼婆持 or

阿說示多 or 阿說示 or 阿奢輸 explained by 馬勝 lit. horse tamer. (1.) A military title (v. Upasēna). (2.) Name of one of the first five followers of S'akyamuni.

AS'VAGHÔCHA (Singh. Assagutta) 阿涇縛婁沙 or 馬鳴 lit. a horse neighing. The 12th patriarch, a native of Benares, a noted antagonist of Brahmanism. He converted Kapimâla, and is the author of a number of works. He is said to have died B.C. 327 (correct date about A. D. 100). His posthumous title is 切勝 lit. absolute conqueror. The earliest translation of any of his works was published in A. D. 405.

AS'VAGHÔCHA BODHISATTVA DJÂTAKA 馬鳴菩薩傳
Title of a book (abstract).

AS'VAKARNA (Pâli. Assakanna. Singh. Aswakarnna. Siam. Assakan) 阿輪割那 or 額涇縛羯拏 explained by 馬耳山 lit. horse ear mountain. The 5th of the 7 concentric circles of gold-hills (七金山), which surround Sumêru, 2,500 yôdjanas high and separated by oceans from the 4th and 6th circles. A Buddha, called 華光大帝 (lit. great ruler of glory and

light, title of the Chinese god of fire), and mentioned in a list of 1,000 Buddha (of the last kalpa), is said to have lived on these mountains.

ÂS'VAYUDJA 頽溼縛庾闍
The first month of autumn.

AṬALI 阿吒利 A province of the kingdom of Malva.

ATAPAS (Pāli. Atappa. Tib. Mi gdoung ba) 無煩 lit. without trouble. The 13th Brahmaloṅka. The 5th region of the 4th Dhyāna.

AṬAṬA 阿吒吒 The 3rd of the 8 cold bells; where the culprits' lips are frozen, so that they can but utter this sound, Aṭaṭa.

ATCHALÂ 無厭足 lit. insatiable. Name of a Rakhasi.

ATCHÂRA 阿折羅 An Arhat of the kingdom of Andhra, founder of a vihāra.

ATCHÂRYA or ATCHÂRIN 阿遮利耶 or 阿闍梨 or 阿闍梨 or 阿祇利 or 闍梨 explained by 軌範師 lit. a teacher of morals, or by 能糾正弟子行 lit. able to elevate the conduct of one's disciples, or by 正行 lit. correct conduct. (1.) A title of honour given to those who have passed through the novitiate. (2.) A series of duties obligatory for the

saine.

ATCHINTYABUDDHAVICHAYA NIRDÊS'A. Title of two translations by Bodhirutchi, viz., 善德天子會, and 文殊師利所說不思議佛境界經 A. D. 693.

ATCHINTYAPRABHÂSA BODHISATTVA NIRDÊS'A SŪTRA 不思議光菩薩所說經 Title of a translation by Kumâradjīva, A. D. 384—417.

ATHARVA VÊDA or ATHARVANA 阿闍婆拏 explained by 呪術 lit. magic incantations, or by 術論 lit. a S'âstra on magic, or by 禳災 lit. averting calamity by prayer. The 4th portion of the Vêda, containing proverbs, incantations and magic formulas.

ATIGUPTA 阿地瞿多 explained by 無極高 lit. infinitely high. A native of Central India who (A. D. 630) introduced into China a Sûtra called 陀羅尼集經.

ÂTMA MADA 我慢 lit. selfish pride. Spiritual selfishness.

ÂTMANÊPADA 阿答未溼 A conjugation, so called because the action is supposed to revert (pada) to oneself (âtmane), e. g. dâ (to give), thus conjugated,

means 'to give to oneself, to take'.

ATYANVAKÊLA 阿點婆翅

羅 An ancient kingdom, the country near Corachie (Lat. 24° 51 N. Long 67° 16E)

AVABHÂSA 光德國 lit. the

kingdom of light and virtue. A fabulous realm in which Mahākāś'ya is to be reborn as Buddha.

AVADÂNA 阿波陀那 or

波陀 explained by 譬喻 lit. comparisons, or by 出曜 lit. illustrations. One of twelve classes of Sûtras, illustrating doctrinal points by the use of metaphors and parables, or stories.

AVADÂNA SÛTRA 出曜經

Title of a Sûtra by Dharmatrâta, translated A. D. 399. See also Dharmapada.

AVÂIVARTIKA (Tib. Phyr mi-

ltog pa) 不退轉 lit. not turning back (i. e. going straight to Nirvâṇa). An epithet of every Buddha.

AVAIIVARTYA SÛTRA or AP-

ARIVARTYA SÛTRA 阿惟

越致遮經 Title of a translation by Dharmarakcha, A. D. 284. See also Avivartita.

AVAKAN v. Invakan.

AVALÔKITÊS'VARA (Tib. Sphyan

ras gzigs or Cenresig. Mong. Ergetu Khomsim, Chin. Kwan-

yin) or Âryâvalôkitês'vara 阿

喇哪婆盧羯帝爍鉢

囉哪 or 亞畧巴魯幾

爹督勒呀 or 阿縛盧

枳多伊溼代羅 or 耶

婆盧吉帝 correctly ex-

plained by 觀自在 lit. on-looking (avalôkita) sovereign (is'vara). (1.) An Indian male

divinity, unknown to Southern Buddhism, perhaps an ancient local deity of Southern India, adopted by the followers of the Mahâyâna School in India (especially in Magadha) and highly revered, from the 3rd to the 7th centuries, in conjunction with

Mañdjus'rî, as a Bodhisattva who, from of old, appeared on earth in a variety of places (but especially at Pôtala) and under numerous forms (but always as a male), saving for instance Siṃhala (q. v.) from shipwreck and generally acting as a sort of Saviour of the faithful, and bearing some similarities to Vishnu. (2.) The first male ancestor (Brasrinpo) of the Tibetan

nation, the principal tutelary deity of Tibet, adopted by Tibetan Buddhism under the name Padmapâṇi (i.e. lotus bearer or lotus-born) as an incarnation of Avalôkitês'vara, and highly revered, in conjunction with Mandjus'rî (the representative of creative wisdom, corresponding with

Brahmā) and Vadjrapāṇi (the representative of divine power, corresponding with Indra), as the representative of compassionate Providence (corresponding partly with Shiva), the controller of metempsychosis and special head of the present Buddhist church. The six mystic syllables ôṃ māṇi padme hūṃ (q. v.) are specially used to invoke this male deity, who is often represented with 11 heads (in 3 tiers) and 8 hands, and with the Shivaitic necklace of skulls. He is supposed to have appeared on earth in various incarnations as the spiritual mentor of all believers, and especially to have been incarnate in the King of Tibet called Srong-tsan-gam-bo and in every successive Dalai Lama. The Tantra School of Tibet declared this Tibetan deity to be the Dhyaṇi Bodhisattva (spiritual reflex in the world of forms, produced by contemplation) of Amitabha Buddha. His special sanctuary is on mount Potala in Lhassa. (3.) A Chinese female deity, probably an ancient local goddess of mercy (and progeny), worshipped in China before the advent of Buddhism, under the name Kwanyin and adopted by Buddhists as an incarnation of Avalôkitês'vara (or Padmapāṇi). According to Chinese accounts, Kwanyin was the third daughter of 妙莊王

(v. S'ubhavyûha), a ruler of a northern kingdom, supposed to be identic with 莊王 Chwang-wang of the Chow dynasty (B. C. 696). She was so determined, it is said, to become a nun, that she absolutely refused to be married, even when put (by her father's order) to degrading duties in the convent. Her father ordered her to be executed with the sword, but the sword was broken into 1,000 pieces without hurting her. Her father then ordered her to be stifled, when her soul left the body and went down to hell, but hell forthwith changed into paradise. To save his hell, Yama sent her back to life, whereupon she was miraculously transported, on a lotus flower, to the island of P'ootoo (Potala), near Ningpo, where she lived for 9 years healing disease and saving mariners from shipwreck. Her father having fallen ill, she cut the flesh off her arms and made it into a medicine which saved his life. To show his gratitude, he ordered a statue to be erected in her honour, saying 全手全眼 'with completely formed (ts'uen), arms and eyes', but the sculptor misunderstood the order for 千手千眼 'with a thousand (ts'ien) arms and eyes,' whence it happened that a statue with a 1,000 eyes and 1,000 arms perpetuated her

memory, and she was henceforth known and revered as **千手千眼大慈大悲觀音菩薩** 'the Bodhisattva Kwanyin who has 1,000 arms and 1,000 eyes, great in mercy and great in compassion.' To identify Kwanyin as an incarnation of Avalôkitês'vara, her name Kwanyin **觀音** was explained as meaning avalôkita (**觀** lit. looking on) svara (**音** lit. sound i.e. of prayers). She is also styled **觀世音自在** lit. the sovereign (ishvara) who looks on or regards (avalôkita) the sounds or prayers (svara), and, by abbreviation, **觀世自在** lit. the sovereign (ishvara) who looks on the world (avalôkita). Other epithets are **光世音** lit. sound of the world of light, and **觀尹** lit. on-looking controller (Kwanyin), which two epithets may be modern corrupt forms or archaic relics of her ancient name. Kwanyin is also styled **高王** (v. Abhyutgata râdja) lit. the august monarch, and as such regarded as the patron of those who are under criminal prosecution. Another title is **白衣大士** lit. white robed great scholar, and as such she is represented with a baby on her arm and worshipped

by people desiring progeny. She is also styled Bodhisattva (q. v.) and Abhayaâmdada (q. v.) Some Chinese texts confound Kwanyin with Maitrêya (q. v.), because the former is the predicted successor of Amitabha, whilst Maitrêya is to be the next Buddha to appear in this world. If other texts increase the confusion by identifying Kwanyin both with Maitrêya and with Pârṇa Mâitrâyaṇi putra (q. v.), the explanation is likewise easy, for Kwanyin's title **大慈** (lit. great mercy) is likely to be confounded with that of Maitrêya viz. **慈氏** lit. family of mercy and with that of Pârṇa viz. **滿慈子** lit. the son of full mercy. Some texts also assert that Kwanyin was 'the third son of the grihapati Anâtha piṇḍika of the bamboo garden Djêtavana near the Gridhrakûta mountain and was called Sudatta.' But as they add that this was but one of the many incarnations of Kwanyin, there is no contradiction in the statement, though it is based on a mistake, as Sudatta was the name of the father.

AVALÔKITÊS'VARA BODHISATTVA SAMANTAMUKHA-PARIVARTA **妙法蓮華經觀世音菩薩普門品經** Title of a translation, of

a chapter from the Saddharma puṇḍarīka, by Kumāradjīva (who translated the prose) A. D. 384—417, and by Dīñānagupta (who translated the gāthās), A. D. 557—589.

AVALÔKITÊS'VARAIKÂDAS' A-MUKHA DHÂRANÎ. Title of two translations, viz. 佛說十一面觀世音神咒經 by Yas'ogupta, A. D. 557—581, and 十一面神咒心經 by Hiuen-tsang, A. D. 656.

AV ALÔKITÊS'VARA MÂTRI DHÂRANÎ 觀自在菩薩母陀羅尼經 Title of a book.

AVALÔKITÊS'VARA PADMA DJÂLA MÛLA TANTRA NÂMA DHÂRANÎ. Title of four books, viz. (1.) 千眼千臂陀羅尼神咒 (2.) 千手千眼姥陀羅尼身經 (3.) 千手千眼廣大圓滿無礙大悲心經 (4.) 秘密藏神咒經.

AVANĀDA 阿 耨 茶 An ancient kingdom, probably the modern district of Shekarpoor, Lat. 27° 36' N. Long. 69° 18' E.

ÂVANTIKHÂḤ (Tib. Srung pa vahi sde) 大不可棄子部 lit. the great School of the son who could not be abandoned. A

subdivision of the Sammatah School, so called because its founder was, as a newborn babe, abandoned by his parents.

AVARAS'ÂILÂḤ (Singh. Seliyâs) 阿伐羅塾羅 or 西山住部 lit. the School of the dwellers on the western mountain. A subdivision of the Mahāsaṃghika School.

AVARAS'ÂILÂ SAMGHÂRÂMA 阿伐羅塾羅僧伽藍 explained by 西山寺 lit. the monastery of the western mountain. A vihāra in Dhanakatchêka, built 600 B. C., deserted A. D. 600.

AVATAMS'AKA SÛTRAS 華嚴部 A subdivision of the Sûtra-Piṭaka.

AVÂTÂRA 阿跋多羅 explained by 化生 lit. metamorphosis. The Brahminical idea of incarnation corresponding to anupapādaka (q. v.)

ÂVÊNIKA DHARMA (Singh. Buddha dharma) 十八不共法 lit. 18 detached characteristics. The distinctive marks of a Buddha who is 'detached' from the imperfections which mark ordinary mortals.

AVIDDHA KARṆA SAMGHARÂMA 阿避陀羯刺拏僧伽藍 or 不穿耳伽

藍 lit. the monastery of those whose ears are not pierced. An ancient vihâra near Yôdhapati-pura.

AVIDYÂ (Singh. Awidya. Tib. Ma rig pa) **無明** lit. absence of perception. The last (or first) of the 12 Nidânas (q. v.), viz. ignorance which mistakes the illusory phenomena of this world for realities.

AVILÔMA **羊毛** lit. a sheep's hair. A subdivision of a yôdjana.

AVÎTCHI (Singh. and Siam. Awichi. Tib. Mnar med) **河鼻旨** or **阿惟越致** or **阿毗至** or **阿鼻** or **阿毗** explained by **無間地獄** lit. uninterrupted hell. The last of the 8 hot hells, where the culprits die and are re-born without interruption (yet not without hope of final redemption).

AVIVARTITA (or **APARIVART. YA**) **SÛTRA** **不退轉法輪經** Title of a translation, A. D. 397—439. See also Vaipulya vyûhâvivartita dharmatçakra sûtra.

AVRIHA (Singh. Awiha. Tib. Mitcheba) lit. making no effort, **無想** lit. absence of thought. The 13th Brahmâlôka. The 4th region of the 4th Dhyâna.

AYAMUKHA (or Hayamukha) **阿**

耶穆佐 An ancient kingdom, probably the region near Surajepoor, Lat. 26° 26' N. Long. 86° 16' E.

AYANA **行** lit. a march. A division of time, equal to 6 months.

AYATANA **呵也怛那** General term for the organs of sense. See Chaḍayatana and Vidjâna.

AYÔDHYÂ **阿踰陀** The capital of Kôs'ala, the head quarters of ancient Buddhism, the present Oude, Lat. 26° N. Long. 82° 4' E.

ÂYURVÊDA **阿由** explained by **命論** or **壽論** lit. the S'âstra of longevity. One of the Vêdas, a ritual to be used at sacrifices.

AYUTA (Tib. Ther hboum) **阿由多** or **那由他** explained by **百俱胝** lit. 100 kôṭi. A numeral, equal to 1,000,000,000.

B.

BADAKCHÂN **鉢鐸創那** or **巴達克山** A mountainous district of Tokhâra, the region near Gumber, Lat. 34° 45' N. Long. 70° E.

BAGHELÂN **縛伽浪** The country W. of the Bungee river, between Koondooz and Ghoree, Lat. 36° N. Long. 68° E.

BAHUDJANA 僕呼繕那
explained by 衆生 lit. all living beings.

BAKTRA 縛喝羅 or 縛喝
A city of Bactriana, once a nursery of Buddhism, A. D. 600 still famous for its sacred relics and monuments. The present Balkh, Lat. 36°48 N. Long 67°4 E.

BALA (Singh. Purnna) 婆羅
The sister of the girl Ananda (Singh. Sujata) who supplied S'ākyamuni with milk.

BALĀ or Pantchabalāni (Singh. Balayas) 五力 lit. five powers, with the note 'bala signifies 制止 lit. to limit, to stop.' One of the categories forming the 37 Bodhi pakchika dharma (q. v.), embracing (1.) the power of faith, v. S'raddhābala, (2.) the power of energy, v. Vīryābala, (3.) the power of memory, v. Smritibala, (4.) the power of meditation, v. Samādhībala, and (5.) the power of wisdom, v. Pradjñābala. See also under Indriya.

BĀLĀDITYA 婆羅阿迭多
explained by 幼日 lit. the early sun. A king of Magadha, protector of Buddhists, who, if identic with Balihita, reigned A. D. 191.

BĀLAPATI 薄羅鉢底
Name of an ancient Kingdom of India.

BĀLAPRITHAGDJANA
(Pāli. Balaputhudjdjana) 婆羅必利他伽闍那 or 婆羅必栗託佉那 explained by 小兒別生 lit. a little child born apart, or by 愚異生 lit. born a fool and differing (sc. from the saints). A designation of unbelievers.

BALI 婆稚 explained by 有縛 lit. one who has ties (sc. of relationship). Name of a king of Asuras.

BĀLUKĀ 跋祿迦 An ancient kingdom of eastern Turkestan, the present Aksu, Lat. 40°7 N. Long. 39°29 E.

BANDUPRABHA 親光 Author of the Buddhahūmi Sūtra S'āstra.

BARUKATCHĒVA 跋祿羯咄婆 An ancient kingdom in Gujerat, S. of the Nerbudda, near Baroche, Lat. 21°44 N. Long. 72°56 E.

BĀSPAH (Tib. Bhachbah or Phaggs pa lama) 八思巴 or 帕克斯巴 or 巴思巴 or 拔合思巴 or 拔思發 or 發思八 A S'ramāṇa of Tibet (土波), teacher and confidential adviser of Kublai Khan, who appointed him head

of the Buddhist church of Tibet (A. D. 1,260). He is the author of a manual of Buddhist terminology (彰所知論) and translated another work into Chinese. He constructed (A. D. 1,269) for the Mongol language an alphabet and syllabary borrowed from the Tibetan and known by the term Horyik, for which, however, the Lama Tsordjosen subsequently (A. D. 1307—1311) substituted another alphabet, based on that of S'ākya-pandita.

BAYANA 梵衍那 An ancient kingdom and city in Bokhara, famous for a statue of Buddha (entering Nirvāṇa), said to have been 1,000 feet long. The present Bamyān, Lat 34°50 N. Long. 67°40 E.

BHADANTA (Pāli. Bhanta) 婆檀陀 explained by **大德** lit. great virtue. A title of honour (like Reverend) given to priests (especially of the Hināyana School).

BHADRA (Pāli. Bhaddha) 跋達羅 or **跋陀** explained by **善** lit. virtuous, or by **賢** lit. a sage. (1.) An epithet of every Buddha. (2.) Name of tree. (3.) Name of the realm in which Yas'ōdharā is to be reborn.

BHADRAKALPA (Pāli. Bhaddha Kappa. Siam. Phattakala) 賢劫

lit. the kalpa of the sages. A designation for the kalpa (q.v.) of stability, so called because 1,000 Buddhas (sages) appear in the course of it. Our present period is a Bhadrakalpa and 4 Buddhas have already appeared. It is to last 236 million years, but over 151 million years have already elapsed.

BHADRAKALFIKA SŪTRA 賢劫經 Title of a translation by Dharmarakcha, A.D. 300.

BHADRAKĀ RĀTRĪ 佛說善夜經 Title of a translation A.D. 701.

BHADRA KĀTCHANĀ v. Yas'ōdharā.

BHADRA MĀYĀKĀRA PARIPRITCHCH'Ā. Title of two translations, viz., **幻士仁賢經** by Dharmarakcha, A.D. 265—316, and **授幻師跋陀羅記會** by Bodhirutchi, A.D. 618—907.

BHĀDRAPADA 娑達羅鉢陀 Name of the last month of summer.

BHADRAPĀLA 跋陀婆羅 or **颯陀波羅** A Bodhisattva who, with 500 others, slighted S'ākyamuni in a former life, but was afterwards converted and became Buddha.

BHADRAPĀLA S' RECHTHI

PARIPRITCHTCH'Â. Title of two translations, viz. **賢護長者會** by Djñânagupta, A. D. 596, and **大乘顯識經** by Divâkara and others, A.D. 680.

BHADRAPÂLA SÛTRA **拔陂菩薩經** Title of a translation by Lokalakcha.

BHADRA RUTCHI **跋陀羅樓支** explained by **賢愛** lit. good and loving. A priest of Parvata whose disputation with a Brahman was cut short by the latter sinking down into hell.

BHADRATCHARÎ PRANIDHÂNA **普賢菩薩行願讚** Title of a translation by Amoghavadjra, A. D. 746—771.

BHADRA VIHÂRA **跋達羅毗訶羅** explained by **賢寺** lit. the monastery of sages. A vihâra in Kanyâkubdja.

BHADRAYÂNÎYÂH or Bhadraputtriyâh **跋陀與尼與部** or **賢部** lit. the School of Bhadra, or **賢乘部** lit. the School of the conveyance of Bhadra, or **賢胄部** lit. the School of the descendants of Bhadra. A School founded by a famous ascetic called Bhadra.

BHADRIKA or Bhadraka (Pâli Bhaddaji. Tib. Ngang zen or

Ming zan) **跋提梨迦** or **跋提離** or **跋提** A son of Amritôdana, one of the first 5 disciples of S'âkyamuni.

BHAGAI **字伽夷** A city S. of Khoten, famous for a statue exhibiting all the lakchanâni (q.v.)

BHAGÂRÂMA (lit. the arâma, or dwelling, of the god Bhaga) **瞿盧薩謗** Grosapam or Karsana (Ptolemy), the capital of Kapis'a, the modern Begram.

BHAGAVADDHARMA **伽梵達摩** or **尊法** lit. honourable law. A S'râmanâ of western India who translated into Chinese a popular work in honour of Avalôkitês'vara.

BHAGAVAT or Bhagavan (Pâli. Bhagavâ. Singh. Bagawa. Siam. Phakhava. Tib. Btsham ldan das) **婆蟬譏帝** or **婆葛幹諦** or **薄伽梵** or **婆伽婆** An epithet, 'the man of virtue (or merits)', given to every Buddha.

BHANÎ **婆尼** or **婆尼** A minister of S'as'ânka.

BHÂRYÂ **婆利耶** A wife.

BHASKARA VARMA **婆塞羯摩伐摩** explained by **日胄** lit. armour of the sun. A king of Kâmarupa, a descendant of Narâyana Dêva.

BHAVA (Singh. Bhawa) 有 lit. existence. One of the 12 Nid. ânas, existence, as the moral agent that assigns every individual to one or other of the Trâilôkya (三有 lit. three modes of actual existence). The creative cause of Bhava is Upâdâna. Its consequence is Djâti.

BHAVASAṅGKRÂMITA SÛTRA. Title of 3 translations, viz. (1.) 大方等修多羅王經 by Bodhirutchi, A. D. 386—534; (2.) 佛說轉有經 by Buddhas'anta, A. D. 539; (3.) 佛說大乘流轉諸有經 A. D. 518—907.

BHAVA VIVÊKA 變毗吠伽 or 清辯 lit. clear argument. A disciple of Nâgârdjuna, who retired to a rock cavern to await the coming of Maitrêya. Author of the 大乘掌珍論 Mahâyânatâlaratna S'âstra, translated by Hiuen-tsang, A.D. 648.

BHÊCHADJYAGURU VAIDÛR-YAPRABHÂSA PÛRVAPRANIDHÂNA 藥師留璃光如來本願功德經 Title of a translation by Hiuen-tsang, A. D. 650. See also Saptatathâgata pûrvapranidhâna vis'êchavistara.

BHÊCHADJYAGURU PÛRVAPRANIDHÂNA 藥師如來

本願經 Title of a translation by Dharmagupta, A. D. 615.

BHÊCHADJYA RÂDJA 藥王 lit. the medical king. A disciple of S'âkyamuni. See also Survasattvapriyadars'ana and Vimalagarbha.

BHÊCHADJYARÂDJA BHÊCHADJYASAMUDGATA SÛTRA 佛說觀藥王藥上二菩薩經 Title of a translation by Kâlayas'as, A. D. 424.

BHÊCHADJYA SAMUDGATA 藥上菩薩 lit. the superior medical Bodhisattva. A disciple of S'âkyamuni. See also Vimalanêtra.

BHICHMAGARDJITA GHÔCHASVARA RÂDJA 威音王 lit. the king of grave utterance. The name under which numberless Buddhas successively appeared, in Mahâsambhava, during the Vinirbhôga Kâlpa.

BHIKCHU (Pâli. Bhikkhu. Singh. Bhikchu. Tib. Dgeslong. Mong. Gelong) 比丘 or 苾芻 explained by 乞士 lit. mendicant scholars or by 釋種 lit. followers of S'âkya. (1) A fragrant plant, emblem of the virtues of a religious mendicant. (2.) Two classes of S'ramanas (q. v.), viz. esoteric mendicants (內乞) who control their nature by the

law, and exoteric mendicants (外乞) who control their nature by diet. Every true Bhik-chu is supposed to work miracles.

BHIKCHUNÎ (Tib. Dge slong ma, or Ani. Mong. Tshibaganza) 比丘尼 or 苾芻尼 Female religious mendicants who observe the same rules as any Bhikchu.

BHIKCHUNÎ PRATIMOKCHA SÛTRA 十誦律比丘尼戒經 Title of a compilation by Fa-hien.

BHIKCHUNÎ SAM̐GHĪKAVIN-AYA PRATIMOKCHA SÛTRA 比丘尼僧祇律波羅提木叉戒經 Title of a translation by Fa-hien and Bhudhabhadra, A. D. 414.

BHÎMÂ 毗摩 or 嬀 (1.) Name of S'iva's wife (the terrible). (2.) A city, W. of Khoten, possessing a statue (of Buddha) said to have transported itself thither from Udyâna.

BHÛROM 嚩 囉 An exclamation, frequently occurring at the beginning of mantras (q. v.), probably in imitation of Bhramanic mantras which begin by invoking bhûr (earth), bhuvah (atmosphere) and svar (heaven). Perhaps a contraction of bhûr (earth) and om (q. v.)

BHÛTA 部多 explained by 自生 lit. spontaneous generation, or by 化生 lit. born by transformation.

BHÛTAS 鋪多 Heretics who besmeared their bodies with ashes. Probably a Shivaitic sect.

BIMBISÂRA or Bimbasâra or Vimbasâra (Singh. Bimsara. Tib. Srenika, or Gzugs tshan sningpo. Mong. Margisiri amogolanga ouile duktchi, or Tsoktsasun dshirûken) 頻毗娑羅 or 頻婆娑羅 or 薜沙王 explained by 影堅 lit. a shadow (rendered) solid, or by 瓶沙 lit. the sand of a vase. A King of Magadha, residing at Râdjagriha, converted by S'âkyamuni, to whom he gave the Vêṇuvana park. He was murdered by his son Adjâta-s'atru.

BIMBISÂRA RÂDJA SÛTRA. Title of 2 books, viz. (1.) 頻毗娑羅王詣佛供養經 and (2.) 薜沙王五願經

BODHI or Sambodhi (Tib. Byang cùb) 菩提 explained by 道 lit. intelligence, or by 正覺 lit. (the act of keeping one's mind) truly awake, in contradistinction from Buddhi (the faculty of intelligence). That intelligence or knowledge by which one becomes a Buddha or a believer in Bud-

dhism. See also Bodhi pakchika dharma.

BODHIDHARMA 達摩大師

The 28th Indian (1st Chinese) patriarch, originally called Bodhitara (菩提多羅). He was a Kchatriya by birth, being the son of a king of southern India. His teacher Panyatara (般若多羅) gave him the name Bodhidharma to mark his understanding (bodhi) of the law (dharma) of Buddha. Bodhidharma brought the almsbowl of S'akyamuni (v. pâtra) to China (9th moon, 21st day, A. D. 520), visited Canton, and then Lohyang, where he remained engaged in silent meditation for 9 years, being thenceforth known as 'the wall-gazing Brahman' (壁觀婆羅門). He is supposed to have died *circa* A. D. 529.

BODHIDRUMA or Bodhivrikcha

菩提樹 lit. bodhi-tree, or 道樹 lit. tree of intelligence, or 卑鉢羅 lit. pippala, or 賓撥梨力叉 lit. pippali vrikcha, or 阿濕喝毗波力叉 lit. asvas'tha vrikcha.

The tree (*Ficus religiosa*) under which S'akyamuni did 7 years' penance, and under which he became Buddha. This tree, originally 400 (Chinese) feet high, and 50 feet high when Hiu-

tsang saw it (A. D. 629—645), still exists, 2 miles S. E. of Gayâ, on the left bank of the Nairanjana. Cuttings of this tree, which is considered to be a symbol of the spread and growth of Buddhism, are planted in China in front of monasteries and temples. Fah-hien (A. D. 399—414) mistook this tree for a palmtree (v. Patra), with which the Bodhi tree is now generally identified in China.

BODHILA 佛地羅 A native of Cashmere, author of the Tattva sañtchaya s'âstra (集真論) belonging to the Mahâsamghikâh School.

BODHIMANDA (Singh. Bodhiman-

dala) 菩提道場 lit. the platform of bodhi, or 道場 lit. the platform of intelligence, or 金剛坐 lit. the diamond throne (*vadhrâsana*). The terrace, said to have raised itself out of the ground, surrounding the Bodhidruma, where all Bodhisattvas sit down when about to become Buddhas. This ground, said to be as solid as diamond, is believed to form the navel (centre) of the earth.

BODHIRUTCHI 菩提留支 or 菩提流支 or 流支 explained by 覺希 lit. understanding and hope, or by 道

Singh. Bowdyānga) 七菩提

分 or 七覺分 lit. seven divi-

sions of bodhi, or 七覺支 lit.

seven branches of understanding.

One of the 37 categories of the Bodhi pakchika dharma, comprehending 7 degrees of intelligence, viz. (1.) memory v. Smṛiti; (2.) discrimination v. Dharma pravitchaya; (3.) energy v. Vīrya; (4.) joy v. Prīti; (5.) tranquillity v. Pras'rābhi; (6.) ecstatic contemplation v. Samādhi; (7.) indifference v. Upēkchā.

BOLOR 鉢露兒 or 鉢露羅

A kingdom, N. of the Indus, S. E. of the Pamir, rich in minerals. The modern Balti, or Little Tibet (by the Dards called Palolo). It is to be distinguished from the city Bolor in Tukhāra.

BRAHMA (Siam. Phrom. Tib.

Tshangs. Mong. Esrūn tegri) 婆

羅吸摩 or 婆羅賀磨

or 梵覽摩 or 梵天王

or 梵王 or 梵 explained by

一切衆生之父 lit. the

father of all living beings. The

first person of the Brahminical

Trimurti, adopted by Buddhism,

being looked upon, not as crea-

tor, but as a transitory dēvata

whom every saint, on obtaining

bodhi, surpasses.

BRAHMA DJĀLA SŪTRA. Title

of two translations, viz. 佛說

梵網六十二見經 A.

D. 222—280, and 梵網經

by Kumāradjīva, A. D. 406.

BRAHMADATTA 梵摩達 or

梵授 lit. gift of Brahma. (1.)

A king of Kanyākubdja. (2.) A

king of Vārānas'ī, father of Kā-

s'yapa. (3.) Same as Brahmān-

andita.

BRAHMADHVADJA 相梵 lit.

Brahma's figure. A fabulous Bud-

dha, whose domain is S. W. of

our universe, an incarnation of

the 8th son of Mahābhīdjñā

djñānā bhībhū.

BRAHMAKALA 梵迦羅 Name

of a mountain.

BRAHMAKĀYIKAS (Siam.

Phrom. Tib. Tshangs hkhōr) 梵

迦夷天 or 梵天 lit. the

dēvas of Brahma. The retinue of

Brahma.

BRAHMĀKCHARAS 梵字 or

梵書 lit. Brahma's writing.

Pāli or Sanskrit, the former being

considered by Chinese writers the

more ancient system, both as a

written and spoken language.

BRAHMALŌKA 梵天 lit. the

heavens of Brahma, or 世主

天 lit. the heavens of the ruler

of the world. Eighteen heavenly

mansions constituting the world

of form (v. Rûpadhâta) and divided into 4 regions of contemplation (v. Dhyâna). Southern Buddhism knows only sixteen. Northern Buddhists added Puṇyaprasava and Anabhraka.

BRÂHMAṆA (Tib. Bram ze) 跋

濫摩 or 婆羅門 explained by 淨行 lit. pure walk. (1.)

A term of social distinction (姓 lit. clan), the caste of Brahmans. (2.) A religious term, designating a man whose conduct is pure.

BRAHMÂNANDITA 梵豫 lit.

lit. Brahma's elephant. A king of Vâis'âli, who had 1000 sons, also called Brahmadata.

BRÂHMANAPURA 婆羅門

邑 A city, N. E. of the capital of Mâlava.

BRÂHMANARACHTRA 婆羅

門國 or 梵摩難國 lit.

the kingdoms of the Brahmans.

A general name for India.

BRÂHMANARACHTRA RÂDJA

SÛTRA 佛說梵摩難國

王經 Title of a book.

BRAHMAPARICHADYÂH

梵衆 lit. the assembly of the Brahmans. The 1st Brahmâlôka.

The 1st region of the 1st Dhyâna.

BRAHMAPURA 婆羅吸摩

補羅 explained by 女國 lit.

the woman-kingdom. A kingdom of northern India, the dynastic title of which was entailed upon the female line exclusively. Its capital was situated near Sirenugur, Lat. 30°10 N. Long 78°46 E.

BRAHMA PURÔHITAS 梵輔

lit. the attendants of Brahma. The 2nd Brahmâlôka. The 2nd region of the 1st Dhyâna.

BRAHMÂ SAHAMÂPATI

or Mahabrahma sahamâpati 梵摩

三鉢天 or 堪忽界王

lit. lord of the world of patient suffering. A title of Brahma, as ruler of the Sahalôkadhâtu.

BRAHMATCHÂRI 梵志

explained by 淨裔 lit. descendants of purity. (1.) A young Brahman. (2.) A Buddhist ascetic, irrespective of caste or descent.

BRAHMÂVADÂNA SÛTRA 佛

說梵魔喻經 Title of a book.

BRAHMA VASTU 梵章 Title

of a syllabary, in 12 parts.

BUDDHA (Siam. Phutthô. Tib.

Sangs rgyas. Mong. Burchan)

浮圖 or 佛陀 or 勃塔

ro 母馱 or 沒馱 or 佛

explained by 覺 lit. awake (un-

derstanding). (1.) The first per-

son of the Triratna. (2.) The

highest degree of saintship, Bud-

dhaship. (3.) Every intelligent person who has broken through the bondage of sense, perception and self, knows the utter unreality of all phenomena, and is ready to enter Nirvâṇa.

BUDDHABHADRA 佛陀跋多羅 or **佛馱跋陀羅** explained by **覺賢** lit. intelligent sage. (1.) A native of Kapilavastu, a descendant of Amritôdana Râja, who came to China A. D. 406, introduced an alphabet of 42 characters and translated and composed many books. (2.) A disciple of Dharmakôcha, whom Hiuen-tsang (A. D. 630—640) met in India.

BUDDHABHÛMI SÛTRA 佛說佛地經 Title of a translation by Hiuen-tsang, A. D. 645.

BUDDHABHÛMI SÛTRA S'ÂSTRA 佛地經論 A commentary on the preceding work, translated by Hiuen-tsang A. D. 649.

BUDDHADÂSA 佛陀馱索 explained by **覺使** lit. envoy of intelligence. A native of Ayamukha, author of the Mahāvhibhâcha s'âstra.

BUDDHADHARMA same as Avênikadharma.

BUDDHADJIVA 佛陀什 explained by **覺壽** lit. intelligence and longevity. A native

of Cabul, who arrived in China A. D. 423 and translated 3 works.

BUDDHAGAYÂ v. Gayâ.

BUDDHAGUPTA 佛陀毘多 explained by **覺蜜** lit. honey of intelligence, and by **覺護** lit. protection of intelligence. A king of Magadha, son and successor of S'akrâditya.

BUDDHA HRIDAYA DHÂRANÎ. Title of two translations, viz. **諸佛心陀羅尼經** by Hiuen-tsang A. D. 650, and **諸佛心印陀羅尼經** of later date.

BUDDHAKCHÊTRA (Singh. Buddhasêtra, Siam. Puthakhet. Tib. Sangs rgyas kyi zing) **紇差恒羅** or **差多羅** or **刹恒利耶** or **佛刹** explained by **佛土** lit. the land of Buddha, or by **佛國** lit. the kingdom of Buddha. The sphere of each Buddha's influence, said to be of fourfold nature, viz. (1.) the domain where good and evil are mixed **淨穢雜居土**; (2.) the domain in which the ordinances (of religion) are not altogether ineffectual **方便有餘土**, though impurity is banished and all beings reach the state of S'râvaka and Anâgamin;

(3.) the domain in which Buddhism is spontaneously accepted and carried into practice **自受用土**, where its demands are fully responded to **實報土**, and where even ordinary beings accept and carry them into practice **他受用土**; (4.) the domain of spiritual nature **法性土**, where all beings are in a permanent condition of stillness and light **常寂光土**.

BUDDHAMITRA 伏馱密多
or **佛陀密多** The 9th Indian patriarch, a native of northern India, by birth a Vâis'ja, author of the **五門禪經要用法** Pañtchadvâra dhyâna sûtra mahârtha dharma, and therefore styled Mahâdhyânaguru (great teacher of contemplation). He died B. C. 487.

BUDDHANANDI 佛陀難提
The 8th Indian patriarch, a native of Kamarûpa and descendant of the Gautama family.

BUDDHAPÂLI 佛陀波利
explained by **覺護** lit. guarded by intelligence. (1.) A disciple of Nâgârdjuna and founder of a subdivision of the Madhyamika School. (2.) A native of Cabul who translated (A. D. 676) a Dhâraṇî into Chinese.

BUDDHAPHALA 佛果 lit. the fruit of Buddba. The fruition of Arhatship or Arahattvaphala.

BUDDHAPIṬAKA NIGRAHANÂMA MAHÂYÂNA SÛTRA 佛藏經 Title of a translation by Kumâradjîva, A. D. 405.

BUDDHASAMĀGHATI SÛTRA 諸佛要集經 Title of a translation by Dharmarakṣa, A. D. 265—316.

BUDDHAS'ÂNTA 佛陀扇多
explained by **覺定** lit. fixed intelligence. A native of Central India, who translated some 10 works into Chinese, A. D. 524—550.

BUDDHASIMĤHA 佛陀僧訶
explained by **師子覺** lit. a lion's intelligence (i. e. supreme intelligence). (1.) A disciple of Asaṃgha. (2.) An epithet of Buddhochinga (q. v.)

BUDDHAS'RÎDJÑÂNA 覺吉祥 lit. the good omen of intelligence. A Bodhisattva, author of the **集大乘相論** Mahâyâna lakṣaṇasaṃghîti s'âstra.

BUDDHATCHARITA KÂVYA SÛTRA 佛所行讚經
A narrative of the life of S'âkyamuni by As'vaghôṣa, translated by Dharmarakṣa A. D. 414—421.

BUDDHATCHARITRA 佛本行集經 Title of a history of Shâkyamuni, translated by Djñâ-nagupta, A. D. 587.

BUDDHATCHHÂYÂ 佛影 lit. the shadow of Buddha. The shadow of S'âkyamuni, exhibited in various places in India, but visible only to those 'whose mind is pure'.

BUDDHATRÂTA 佛陀多羅 多 or 佛陀多羅 explained by 覺救 lit. intelligent saviour. (1.) Name of an Arhat, of the Saṃmatīya School. (2) A native of Cabul, translator of the **大方廣圓覺修多羅了義經** Mahāvaiṣṭhāpūṇabuddha sūtra prasannārtha sūtra (circa A. D. 650).

BUDDHAVANAGIRI 佛陀伐那山 A mountain near Râdjagriha. S'âkyamuni once lived in one of its rock caverns.

BUDDHAVARMA 浮陀跋摩 or 佛陀跋摩 explained by 覺鎧 lit. cuirass of intelligence. A native of India, co-translator of the **阿毗曇毗婆沙論** Abhidharma vibhâṣā s'âstra, A. D. 437—439.

BUDDHÂVATAMĀSAKA MAHÂVAIPULYA SÛTRA 大方

廣佛華嚴經 Title of a translation by Buddhabhadra and others, A. D. 418—420.

BUDDHAYAS'AS 佛陀耶舍 explained by 覺明 lit. intelligent and bright. A native of Cabul, translator of 4 works, A. D. 403—413.

BUDDHACHINGA 佛圖澄 A native of India, also styled Buddhasiṃha, who propagated Buddhism in China (about 348 A. D.) with the aid of magic.

BUDDHÔCHNÎCHA 佛頂骨 The skullbone of S'âkyamuni, an object of worship (v. Uchnîcha).

BUKHARA 捕喝 or 捕揭 The present Bokhara, Lat. 39°47' N. Long. 64°25' E.

C.

CHADABHIDJÑÂS v. Abhidjñâ.

CHADAKCHARA VIDYÂMANTRA. Title of 3 translations, viz.

- (1.) **六字神咒經** by Bodhirutchi, A. D. 693, (2.) **六字咒王經** A. D. 317--420, and (3.) **六字神王經** A. D. 502—557.

CHADÂYATANA (Singh. Wêd-anâkhando. Tib. Skye mtched)

六呵也怛那 or **六處** lit. 6 dwellings or **六入** lit. 6

entrances or 六塵 lit. six guṇas. One of the 12 Nidānas; sensation, the objects of sensation, the organs of sensation (eye, ear, nose, tongue, body, mind).

CHADPÂDÂBHIDHARMA 六足阿毗曇摩 Title of a philosophical work.

CHADUMÂN 忽露摩 A district of Tukhâra, on the upper Oxus.

CHAGHNÂN 尸葉尼 A district E. of Chadumân.

CHAṆṆAGARIKÂḤ 山拖那伽梨柯部 or 六城部 lit. the School of 6 cities. A philosophical School.

CHANMÛKA 商莫迦 A Bodhisattva, famous for filial piety.

CHANMUKHI DHÂRAṆÎ 佛說六門陀羅尼經 Title of a translation by Hiuentsang, A. D. 645.

CHARAKA 沙落羅 A monastery in Kapis'a.

D.

DÂGOBA v. Stûpa.

DAKCHINÂ (lit. the right, south) 達欽拏 or 馱器尼 or 達親國 or 檀覲 The Decan, S. of Behar, often confounded with 大秦國 Syria.

DAKCHINÂ YANA 南行 lit. course (of the sun) to the south. A period of 6 months.

DAKCHINAKÔSALA v. Kôsala.

DAMAMÛKA NIDÂNA SÛTRA (Mong. Dsanglun) 賢愚因緣經 Title of a translation (lit. the sûtra of the causes of wisdom and foolishness), A. D. 445.

DÂNA 檀那 or 怛那 explained by 布施 lit. exhibition of charity. The first of the 6 Pâramitâs, charity, as the motive of alms, sacrifices, self-mutilation and self-immolation.

DÂNAPÂLA 施護 lit. donor of salvation. A native of Udyâna, who translated into Chinese some 111 works and received (A. D. 982) from the Emperor the title 顯教大師 lit. great scholar and expositor of the faith.

DÂNAPATI 檀越 lit. by charity crossing (the sea of misery) or 施主 lit. sovereign of charity. A title given to liberal patrons of Buddhism.

DÂNATAKA ÂRANYAKAḤ 檀那陀迦阿蘭若 Hermits living on the seashore or on half-tide rocks.

DANTAKÂCHṬHA 憚哆家瑟託 explained by 齒木 lit.

D. 382, (4.) 大明度無極經
A. D. 222—280, (5.) 佛母出
生三法藏般若波羅
蜜多經 by Dānapāla, A. D.
980-1,000.

DAS'ATCHAKRA KCHITI-
GARBHA. Title of two transla-
tions, viz. (1.) 大乘大集
地藏十輪經 A. D. 651,
and (2.) 佛說大方廣十
輪經 A. D. 397—439.

DELADĀ (Singh. Dalada) 佛齒
lit. Buddha's tooth. A sacred
relic, the left canine tooth of
S'ākyamuni.

DÊVĀ (Singh. Dewa. Tib. Lha.
Mong. Tegri) 提婆 explained
by 梵天人 lit. inhabitants
of the Brahmalôkas, or by 天
神 lit. spirits of heaven. (1.)
General designation of the gods
of Brahminism, and of all inhabi-
tants of the Dêvalôkas who are
subject to metempsychosis. (2.)
Name of the 15th 'patriarch, a
native of southern India, a dis-
ciple of Nâgârdjuna, also called
Dêvabodhisattva 提婆菩薩
and Ārya Dêva 聖天, and
Nilanêtra 青目 (lit. azure eye)
or 分別明 (lit. distinguish-
ing brightness), author of 9
works, a famous antagonist of

Brahminism.

DÊVADARS'ITA or Dêvadis'tha
(Singh. Dêvadaho) 天臂城
The residence of Suprabuddha.

DÊVADATTA (Singh. Dewadatta.
Tib. Lhas byin or Hlan dshin.
Mong. Tegri Oktigâ) 提婆
達多 or 調達 explained
by 天授 lit. gift of dêvas.
The rival and enemy of S'ākya-
muni, an incarnation of Asita,
swallowed up by hell, worshipped
as Buddha by a sect, up to 400
A. D., supposed to reappear as
Buddha Dêvarâdja (天王) in
an universe called Dêvasôppâna
(天道).

DÊVĀLAYA (Singh. Dewala) 天
祠 lit. shrine of a dêva. Name
of all brahminical temples.

DÊVALÔKA (Singh. Dewaloka.
Tib. Lha yul) 天 lit. heaven or
天宮 lit. mansion of dêvas.
The 6 celestial worlds, situated
above the Mêru, between the
earth and the Brahmalôkas. See
Tchatur mahârâdja kâyikas; Tra-
yastriṃs'as; Yama; Tuchita; Nir-
manarati; Paranirmita.

DÊVANAGARI 天迦盧
explained by 西藏梵字
lit. Indian characters used in
Tibet, or by 神字 lit. the
writing of dêvas. See under

Sanskrita.

DĒVAPRADJÑA 提雲般若
or **提曇陀若那** explained by **天智** lit. wisdom of a dēva. A native of Kustana who translated 6 works into Chinese.

DĒVAS'ARMAN 提婆設摩
A Sthavira, author of two works (in which he denied the existence of both ego and non-ego), who died 100 years after S'ākyamuni.

DĒVASĒNA 提婆犀那 explained by **天軍** lit. army of dēvas. An Arhat who could transport himself and others into Tuchia.

DĒVATĀ SŪTRA 天請問經
Title of a translation by Hiuentsang, A. D. 648.

DĒVATIDĒVA 天中天 lit. the dēva among dēvas. The name given to Siddharta (v. S'ākyamuni), when, on his presentation in the temple of Mahēs'vara (S'iva), the statues of all the gods prostrated themselves before him.

DEVĒNDRA SAMAYA 天主教法 lit doctrinal method of the lord of dēvas. A work (on royalty), in the possession of a son of Rādja balēndrakētu.

DĒVÎ (Singh. Dewi) 提鞞 explained by **天女** lit. a female dēva. Same as Apsaras.

DHANADA v. Vâis'ramaṇa.

DHANAKATCHĒKA 獸那羯磔迦 An ancient kingdom in the N. E. of modern Madras presidency.

DHANU 弓 lit. a bow. A measure of length, the 4000th part of a yôdjana.

DHARANA or Purâna 陀那 explained by **鉢** lit. the 24th part of a tael. An Indian weight, equal to 70 grains.

DHARAṆĪMDHARA 持地 lit. grasping the earth. A fabulous Bodhisattva to whom Buddha revealed the future of Avalôkitês'vara.

DHĀRAṆÎ 陀羅尼 explained by **咒** lit. mantras. Mystic forms of prayer, often couched in Sanskrit, forming a portion of the Sûtra literature (Dhâraṇîpiṭaka) in China as early as the 3rd century, but made popular chiefly through the Yogâchârya (q. v.) School. See also Vidyâdhara-piṭaka; Mantra; Riddhi; Vidya mantra.

DHARMA (Pâli. Dhamma. Singh. Dharmma. Tib. Los krims) 達磨 or 答哩麻 or 達而麻 耶 explained by **法** lit. law. (1.) The Buddhist law, principles, religion, canon, and objects of worship. (2.) The perception of character or kind, one

of the Chaḍayatanas. (3.) One of the Triratna (q. v.)

DHARMA ÂRANYAKA 達摩阿蘭若 or 法阿蘭若
Hermits and ascetics, holding that the principles (dharma) of human nature are originally calm and passive. Their favourite tree is the Bodhi tree.

DHARMABALA 竺法力
A S'rāmaṇa of the West, translator (A. D. 419) of the Sukhāvati vyūha.

DHARMABHADRA 法賢 or 安法賢
A S'rāmaṇa of the West, translator of 2 sūtras. See also under Dharmadêva.

DHARMABODHI 達磨菩提 or 法覺
A S'rāmaṇa, translator (A. D. 386-550) of the Nirvaṇa s'âstra.

DHARMADÊVA 法天
A S'rāmaṇa of Nālanda saṃghārāma, who translated (under this name) 46 works (A. D. 973-981), and, under the name Dharmabhadra (法賢) 72 works (A. D. 982—1,001).

DHARMADHARA 曇摩持 or 持法 or 曇摩侍 or 法惠 or 法慧 (Dharma-pradjña) or 法海 (1.) A S'rāmaṇa of the West who translated (A. D. 367) several works on the Vinaya. (2.) A fabulous king

of Kinnaras.

DHARMADHÂTU HRIDDYA SAMVṚITA NIRDEŚA 法界體性無分別會
Title of a translation by Mandra, A. D. 502—557.

DHARMAJÂTAYAS'AS 曇摩伽陀耶舍 or 法生稱
A native of Central India, translator (A. D. 481) of the Amitharta sūtra (無量義經)

DHARMA GAHANÂBHYUDGATA 空王
A fictitious Buddha said to have taught 'absolute intelligence'.

DHARMAGUPTA or Dharmabotī (Pāli. Dhammagutta) 曇摩毘多 or 達摩笈多 or 達瞿諦 or (incorrectly) 曇無德 or 法密 or 法藏 or 法護 (1.) An ascetic of Ceylon, founder (circa 400 A. D.) of the Dharmaguptaḥ (法密部 or 法藏部 or 法護部) School, a branch of the Sarvâstivâdâḥ. (2.) A native of southern India who translated (A. D. 590—616) many works into Chinese.

DHARMAGUPTA BHIKCHU KARMAN 四分僧羯磨
Title of a compilation by a disciple of Hiuen-tsang.

DHARMAGUPTA BHIKCHUNĪ
KARMA 四分比丘尼

羯磨法 Title of a translation by Guṇavarman, A. D. 431.

DHARMAGUPTA VINAYA 四分律藏 Title of a translation by Buddhayas'as (A. D. 405) and another.

DHARMAKĀLA 曇摩迦羅
 or **曇柯迦羅** or **法時**
 A native of Central India, the first translator of a book on discipline (Pratimokcha of the Mahāsaṃghika vinaya) introduced in China (A. D. 250).

DHARMĀKARA 達摩羯羅
 or **法性** lit. religious nature.
 (1.) A title of honour. (2.) A previous incarnation of Amitābha, when a disciple of Lōkēś'vararāja. (3.) A native of Baktra, follower (A. D. 630) of the Hinayāna School.

DHARMAKĀYA (Tib. Cos kyi sku) 法身 lit. the spiritual body. (1.) The first of the 3 qualities (v. Trikāya) belonging to the body of every Buddha, viz. luminous spirituality. (2.) The 4th of the Buddhakētras.

DHARMAMATI 達摩摩提
 or **法意** lit. mind of the law.
 (1.) The 8th son of Tchandrasūrya pradīpa. (2.) A S'rāmaṇa of the West who translated (A. D. 430) two works.

DHARMAMITRA 曇摩密多
 or **法秀** lit. flourishing of the law, or **連眉禪師** lit. the man with connected eye-brows, teacher of dhyāna. A S'rāmaṇa of Cabul who translated (A. D. 424—442) many works.

DHARMANANDĪ 曇摩難提
 or **法喜** lit. joy of the law. A S'rāmaṇa of Tukhāra who translated (A. D. 384—391) five works.

DHARMAPADA (Pāli. Dhammapada). Title of 4 versions of a work by Dharmatrāta, viz. (1.) **法句經** or **曇鉢偈** Dharmapada gāthā A. D. 224, (2.) **法句譬喻經** Dharmapadāvadāna sūtra A. D. 290—306, (3.) **Avadāna sūtra** (q. v), (4.) **法集要頌經** Dharmasaṃgraha mahārtha gāthā sūtra, A. D. 980—1001.

DHARMAPĀLA 達摩波羅 or **護法** lit. guardian of the law. A native of Kāntchipura, who preferred the priesthood to the hand of a princess. He is famous as a dialectician, an opponent of Brahminism, and author of four works (translated into Chinese A. D. 650—710).

DHARMAPHALA 曇果 or **S'ākya Dharmaphala 釋曇果**
 A S'rāmaṇa of the West who

introduced in China (A. D. 207) the **中本起經** Madhyama ityukta sūtra (a biography of S'ākyamuni).

DHARMAPRABHĀSA 法明 lit. brightness of the law.

A Buddha who, in the Ratnāvabhāsa Kalpa, will appear in Suvis'uddha, when there will be no sexual difference, birth taking place through anupapāḍaka.

DHARMAPRADJÑA v. Dharmadhara.

DHARMAPRAVITCHAYA (Pāli. Dhamma vitchaya) **擇** lit. discrimination or **擇覺** lit. the (second) bodhyanga (q. v.), viz. discrimination, i.e. the faculty of discerning truth and falsehood.

DHARMAPRIYA 達摩畢利 or **曇摩卑** or **曇摩婢** or **法愛** lit. love of the law or **法善** lit. goodness of the law. (1.) A S'rāmaṇa from India, translator of the Das'āsaharikā (A. D. 332) and of a work on the vinaya (A. D. 400). (2.) An adherent of the Hinayāna School from Baktra (A. D. 630).

DHARMARAKCHA. Name of five persons, viz. (1.) **竺法蘭** lit. Indu Dharma Āraṇya (Tib. Gobharaṇa or Bhāraṇa), translator (with Kās'yapa Māt-aṅga) of the sūtra of 42 sections

(A. D. 67); (2.) **竺曇摩羅察** or **竺曇摩羅利** or **竺法護** lit. Indu Dharmarakcha, a native of Tukhāra, who introduced the first alphabet in China and translated (A. D. 266—317) some 175 works; (3.) **竺曇無蘭** (Indu Dharma Āraṇya) or **法正** lit. correctness of the law, translator of several works (A. D. 381—395); (4.) **曇無識** or **曇摩識** or **曇謨識** or **曇摩羅識** or **法豐** lit. prosperity of the law, translator of 24 works (A. D. 414—421); (5.) **法護** lit. guardian of the law, translator of 12 works (A. D. 1,004—1,058).

DHARMARĀDJA 法王 lit. king of the law (religion). Epithet of every Buddha.

DHARMARATNA 法寶 lit. treasures of the law. Collective name for all sūtras.

DHARMARUTCHI 曇摩流支 or **法希** lit. hope of the law, or **法藥** lit. joy of the law. Name of three persons, viz. (1.) a S'rāmaṇa of southern India, translator of three works (A. D. 501—507); (2.) a S'rāmaṇa of southern India who changed his name (A. D. 684—705) to Bodhirutchi (q. v.), translator of 53 works (died A

D. 727); (3.) the subject of a legend, a fictitious contemporary of Kchêmañkara Buddha.

D H A R M A S' Â L Â or Puñ-yas'âlâ 達摩舍羅 or 福舍 lit. dwelling of happiness, i.e. an asylum, or dispensary.

DHARMASÂNGÎTI SÛTRA 法集經 Title of a translation by Bodhirutchi (A. D. 515).

DHARMASÂNGRAHA SÛTRA 法集名數經 Title of a translation by Dânapâla (A. D. 980--1,000).

DHARMAS'ARÎRA 法舍利 General term for all s'arîras (q. v.)

DHARMAS'ARÎRA SÛTRA 佛說法身經 Title of a book.

D H A R M A S A T Y A 曇諦 or 曇無諦 or 法實 lit. truth of the law. A S'ramaṇa from Parthia, who introduced in China (A. D. 254) the 羯磨 Karman of the Dharmagupta nikâya.

DHARMASIṂHA 達摩僧伽 A famous dialectician in Kustana.

D H A R M A S M R I T Y U P A S T - H Â N A (Pâli. Dhammânupassanâ) 念諸法從因緣生本無有我 lit. remember that the constituents (of human nature) originate according to the Nidânas and are originally not

the self. The 4th mode of recollection (v. Smrityupasthâna). One of the 37 Bodhipakchika dharma.

D H A R M Â S' Ô K A (Mong. Ghas-salung ügei nomihn chan) 法阿育 The name given to As'ôka on his conversion.

DHARMAS'ÛRA or Dharmavikrama or S'âkyadharmas'ûra 釋法勇 or 曇無竭 or 法勇 lit. the brave of the law. A native of Chihli, of the surname Li 李, who visited India (A. D. 420--453) and brought to China the 觀世音菩薩得大勢菩薩受記經 Avalô-kitês'vara mahâsthâmaprâptavyâ-karaṇa sûtra.

D H A R M A T C H A K R A 法輪 lit. the wheel of the law. The emblem of Buddhism, as a system of cycles of transmigration, the propagation of which is called 轉法輪 lit. turning the wheel of the law.

D H A R M A T C H A K R A P R A V A R - T A N A SÛTRA. Title of two translations, viz. (1.) 轉法輪經 A. D. 25--220, and (2.) 佛說三轉法輪經 A. D. 710.

D H A R M A T R Â T A 達摩但邏羅多 or 達磨多羅 or

法救 lit. saviour of the law.

A native of Gândhâra, maternal uncle of Vasumitra, and author of 7 works (translated into Chinese A. D. 663—1001).

DHARMA TRÂTA DHYÂNA SÛTRA 達磨多羅禪經

Title of a translation by Buddhahadra (A. D. 398—421).

DHARMA VARTI v. Kâs'yapa Buddha.

DHARMAVIKRAMA v. Dharma-s'ûra.

DHARMAVIVARDHANA 法益
lit. increase of the law. Official title of Kunâla.

DHARMAYAS'AS 曇摩耶舍
or 法稱 lit. fame of the law.
(1.) A native of Cabul, translator (A. D. 407—415) of several works. (2.) A native of India, author of several works (translated into Chinese A. D. 973—1058).

DHARMÔTTARÂḤ 達謨多梨與部 or 達摩鬱多梨部 or 法上部 lit. the School of the superior of the law, or 勝法部 lit. the School of the conqueror of the law. A School founded by Dharmôttara, a famous expositor of the Vinaya

DHÂTU 頭陀 or 駄都 explained by 堅實 lit. firm and real or 抖擻 lit. raised. Sac-

red relics, s. a. s'arîra (q. v.)

DHÂTUGÔPA v. Stûpa.

DHATUKÂYAPÂDA S'ÂSTRA
阿毗達磨界身足論
Title of a work by Vasumitra (or Pûrṇa), translated by Hiuen-tsang, A. D. 663.

DHRITAKA (Tib. Dhitika) 提多迦 or 通真量 lit. penetrating correct measures. The 5th Indian patriarch, born at Magadha, a disciple of Upagupta. He converted the heretic Mikkhaka and died (circa 286 B. C.) by ecstatic contemplation.

DHRITARÂCHTRA (Siam. Thatarot. Tib. Yul bhkor srung. Mong. Ortechilong tetkukuchi)
第黎多曷羅殺吒羅 or 提頭賴吒 or 提多羅吒 or 持國者 lit. controller of the kingdom. The white guardian of the East, one of the Lôkapâlas, a king of Gandharvas and Pis'atchas.

DHRITIPARIPÛRṆA 滿菩薩 lit. the firm and complete Bodhisattva. A Buddha expected to appear as Padma vrichabha vikrâmiu, attending on Padmaprabha.

DHURUVAPAṬU 杜魯婆跋吒 or 常睿 lit. constantly intelligent. A king of Vallabhi (A. D. 630), son-in-law of S'îladitya.

DHVADJÂGRAKÊYÛRA 妙幢
相三昧 A degree of ecstatic
 meditation (v. Samādhi).

DHVADJÂGRAKÊYÛRA
DHÂRANÎ 佛說無能勝
旃王如來莊嚴陀羅
尼經 Title of a translation by
 Dânapâla, A. D. 980—1000.

DHYÂNA (Tib. Sgompā. ·Mong.
 Dyan) **第耶那** or **持訶那**
 or **禪那** or **禪** lit. abstrac-
 tion, or **禪定** lit. fixed abst-
 raction, or **觀** lit. contemplation,
 or **念修** lit. exercises in re-
 flection. One of the 6 Pâramitās,
 abstract contemplation, intend-
 ed to destroy all attachment to
 existence in thought or wish.
 From the earliest times Buddhists
 taught four different degrees of
 abstract contemplation by which
 the mind should free itself from
 all subjective and objective tram-
 mels, until it reached a state of
 absolute indifference or self-an-
 nihilation of thought, perception
 and will. In after times, when
 the dogma of metempsychosis
 became the ruling idea and a
 desire arose to have certain local-
 ities corresponding to certain
 frames of mind where individuals
 might be reborn in strict ac-
 cordance with their spiritual
 state, the 18 Brahmâlôkas were
 divided into 4 regions of con-

templation (**四禪**). The first
 region of Dhyâna (**初禪**), com-
 prising the heavens called Bra-
 hma parichadya, Brahma purôhita
 and Mahâbrahma, was said to be
 as large as one whole universe.
 The second Dhyâna (**第二禪**)
 was made to comprehend the
 heavens Parittâbha, Apramabha
 and Âbhâsvara and to correspond
 in size to a small chiliocosmos
 (**小千界**). The next three
 Brahmâlôkas, Parîttas'ubha, Ap-
 ramânâs'ubha and S'ubhakritsna,
 were assigned to the third Dhyâna
 (**第三禪**) and described as
 resembling in size a middling
 chiliocosmos (**中千界**). The
 fourth Dhyâna (**第四禪**), equal
 in proportions to a large chilio-
 cosmos (**大千界**), was formed
 by the remaining 9 Brahmâlôkas,
 namely, Puṇyaprasava, Anabhraka,
 Vrihatphala, Asandjñisattva, Av-
 riha, Atapa, Sudris'a, Sudars'ana
 and Akanichṭha. The first region,
 being of the size of 1 universe,
 was also considered to comprise,
 as every universe does, 1 sun and
 moon, 1 central mountain (Mêru),
 4 large continents and 6 Dêva-
 lôkas. Consequently the second
 region, being equal to a chiliocos-
 mos, had to be counted as number-
 ing 1 second Dhyâna with 1,000
 first Dhyânas, 1,000 suns and
 moons, 1,000 Mêrus, 4,000 con-

tinents and 6,000 Dêvalôkas. Likewise the third region was now described as being formed by the third Dhyâna with 1,000 second Dhyânas, 10 millions of first Dhyânas, 10 million suns and moons, 10 million Mêrus, 40 million continents and 60 million Dêvalôkas. The fourth region was made up by the fourth Dhyâna with 1,000 third Dhyânas, 10 million second Dhyânas, 10,000 kôṭis of first Dhyânas, as many suns, moons and Mêrus, 40,000 kôṭis of continents and 60,000 kôṭis of Dêvalôkas. But having once given to those 4 Dhyânas a place in cosmology, the Buddhist mind logically proceeded to make them participate in those changes to which every universe was believed to be subject by the rotation of kalpas (see under Asaṃkhyêa). Consequently it was said that, in the course of every 'kalpa of destruction' (壞劫) within a cycle of 64 kalpas, the first Dhyâna is destroyed 56 times (à 1 kalpa) by fire, the second Dhyâna 7 times by water, and the third Dhyâna once (during the 64th kalpa) by wind. The fourth Dhyâna, corresponding to a state of absolute indifference, was declared to remain untouched by all the revolutions of the worlds. 'When fate (天命) comes to an end, then the fourth Dhyâna

may come to an end too,' but not sooner.

DIGNÂGA or Mahâdignâga 大域龍 lit. the dragon of the great region or Mahâdignâgârdjuna 大域龍樹 lit. the dragon tree of the great region. Author of several works translated into Chinese A. D. 648—1,000.

DINABHA 提那婆 A deity worshipped by heretics in Persia.

DÎPAMKARA (Singh. Dipankara. Tib. Marmemzad) 提和竭羅 or 燃燈佛 or 定光佛 lit. the Buddha of fixed light. The 24th predecessor of S'akyamuni (who foretold the coming of the latter), a disciple of Varaprabha.

DÎRGABHÂVANA SAMGHÂRÂMA 地迦婆縛那僧伽藍 A monastery, near Kustana, with a statue which had 'transported itself' thither from Kharachar.

DÎRGHÂGAMA v. Âgama.

DÎRGHÂGAMA SÛTRA 佛說長阿含經 Title of a compilation of 30—34 Sûtras, translated by Buddhayas'as A. D. 413.

DÎRGHANAKHA or Agnivâis'yana (Pâli. Aggivêssâyana) 長爪 lit. long claws. An Arhat, uncle of S'âriputtra.

DÎRGHANAKHA PARIVRÂD-
JAKA PARIPRITCHTCHÂ
長爪梵志請問經
Title of a translation, A. D. 700.

DIVÂKARA 地婆訶羅 or
日照 lit. sunshine. A S'ra-
mapa of Central India, translator
(A. D. 676—698) of 18 or 19
works author of a new alphabet.

DIVYAS'RÔTRA (Pâli. Dibbasôta)
天耳 lit. celestial ear. The
2nd Abhidjña, ability to under-
stand any sound produced in any
universe.

DIVYATCHAKCHUS (Pâli.
Dibbatchakkhu) 天眼 lit.
celestial eye. The 1st Abhidjña,
instantaneous view of any object
in any universe.

DJALADHARA GARDJITA
GHÔCHASUSVARA NAKCH-
ATRA RÂDJA SAMKU-
SUMITÂBHIDJÑA 雲雷
音宿王華智 lit. flowery
wisdom of the ruler of the con-
stellation of 'the sound of thun-
der clouds.' A fictitious Buddha
of the Priyadars'ana kalpa.

DJALAGARBHA 水藏 lit.
treasury of water. Second son
of Djalavâhana, reborn as Gôpâ.

DJALÂMBARA 水滿 lit. ful-
ness of water. Third son of
Djalavâhana, reborn as Râhula.

DJÂLANDHARA 閼爛達羅
Ancient kingdom and city in the

Punjaub, now Jalendher, Lat.
31° 21 N., Long. 75° 38 E.

DJALAVÂHANA 流水 lit. flow-
ing water. A physician, son of
Djâtîmâdhara; reborn as S'âkya-
muni.

DJAMBALÂ (Tib. Dzám bha la)
擔步羅 or 苦婆羅
Citrus acida.

DJAMBU (Singh. Damba. Tib.
Dzám bu) 瞻部 or 剌浮 or
閻浮樹 A tree with trian-
gular leaves, perhaps the Eugenia
jambolana.

DJAMBUDVÎPA (Singh.
Dampadiwa. Siam. Xom phu-
thavib. Tib. Djambugling or
Djambudwip. Mong. Djambudip)

咱瞞的婆 or 閻浮 or
譚浮洲 or 瞻部洲 or
or 剌浮 One of the 4 contin-

ents of our universe, of triangular
(v. Djambu) shape, situated S. of
the Mêru, the southern continent,
designation of the inhabited
world known to Buddhists, ruled
by Narapati (人王 lit. king of
men) in the E., by Gadjapati
(象王 lit. king of elephants)

in the S., by Tchatrapati (寶王
lit. king of the parasol jewel)
in the W., by As'vapati (馬王
lit. king of horses in the N., and
including, grouped around the
Anavatapta (lake) and the Himâ-

laya, (1.) the countries of the Huns, Uigurs, Turks, etc. in the N., (2.) China, Corea, Japan, and some islands in the E., (3.) northern India (27 kingdoms), eastern India (10 kingdoms), southern India (15 kingdoms) and central India (30 kingdoms) in the S., and (4.) 34 kingdoms in the W.

**DJAÑGULÎ VIDYÂ 佛說禳
麋黎童女經** Title of a translation by Amoghavadjra, A. D. 746—771.

DJARÂMARANA 老死 lit. decrepitude and death. One of the 12 Nidânas, the primary truth of Buddhism, i. e. recognizing that decrepitude and death are the natural products of the maturity of the 5 Skandhas.

**DJÂTAKA or Djâtakamâlâ 闍
多伽 or 祇夜 or 本生
事** lit. adventures of original (former) births. Books detailing previous incarnations of saints.

**DJÂTAKAMÂLÂ S'ÂSTRA 菩
薩本生鬘論** Title of a compilation of 14 Djâtakas of S'âkyamuni by Âryasûra, commented on by Djinadêva, translated A. D. 960—1127.

**DJÂTAKA NIDÂNA 佛說生
經** Title of a translation by Dharmarakcha, A. D. 285.

DJATARÛ PARADJATA PATIG.

**GAHANÂ VÊRAMANÎ 不
捉持生像金銀寶物**
lit. refrain from acquiring or possessing uncoined or coined gold, silver or jewels. The 10th rule for novices (v. Sikkhâpadâni), enforcing strict poverty.

DJÂTI 生 lit. birth. One of the 12 Nidânas, birth, taking place according to the Tchatur Yôni (q. v.) and in each case placing a being in some one of the 6 Gâtî.

DJÂTIKA 闍提 or 金錢
lit. gold-cash. An odoriferous flower.

DJÂTI M DHARA 持水
lit. holding water. A physician who adjusted prescriptions and diet to the seasons; reborn as S'uddhâdana.

DJAYAGUPTA 闍耶鞠多
A teacher of Huen-tsang when in Srughna.

DJAYAPURA 闍耶補羅
A city in the Punjab, now Haurah, 30 miles N. W. of Lahore.

**DJAYASÊNA 闍耶犀那
or 勝軍** lit. conquering army. A Vedic scholar of Surâchtra, disciple of S'ilabhadra.

**DJAYÊNDRA VIHÂRA 闍耶
因陀羅寺** A monastery of Pravarnasenapura (now Srinagar) in Cashmere.

DJÊTA 逝多 or 祇陀 or 祇陀大子 lit. Djêta Kumâra. Son of Prasênadjit, original owner of the park Djêta-vana.

DJÊTAVANA VIHÂRA 逝多林 or 逝多苑 or 祇樹 or 祇洹 or 給園 lit. the garden that was given or 金田 or 金地 lit. gold fields, or 戰勝林 lit. the park of fight and victory (Djêtrivana), or 祇桓精舍 lit. the monastery of Djêta. A vihâra of seven storeys, in the park which Anâthapiṇḍaka bought of prince Djêta and gave to S'âkyamuni.

DJÊTAVANÎYÂH or Djêtiyas'ailâh 只底𩑦部 or 只底與世羅部 or 支提加部 or 支提山部 or 制多山部 or 住支提山部 lit. School of the dwellers on mount Djêta, or 勝林部 lit. School of Djêtrivana. A subdivision of the Stâvirâh School.

DJÎHVÂ 舌 lit. tongue, taste. (1.) One of the 5 Indriyas, the organ of taste. (2.) One of the 6 Vidjñânas, the sense of taste.

DJINA 耆那 or 視那 or 最勝 lit. most victorious. (1.)

An epithet given to every Bud-dha. (2.) 陳那 A native of Andhra, author of some 6 s'âstras, translated A. D. 557—711.

DJINABANDHU 辰那飯茶 or 最勝親 lit. most victorious and intimate. An adherent (A. D. 650) of the Mahâyâna School.

DJINAMITRA 勝友 lit. victorious friend. An eloquent priest of Nâlanda (A. D. 630), author of the 根本薩婆多部律攝 Sarvâstivâda vinaya saṁgraha, translated A. D. 700.

DJINAPÛTRA 慎那弗咄羅 or 最勝子 lit. most victorious son. A native of Parvata, author of the 瑜伽師地論釋 Yogâchâryabhûmi s'âstra kârikâ, translated by Hiuen-tsang, A. D. 654.

DJINATRÂTA 辰那多羅多 or 最勝救 lit. most victorious saviour. An adherent (A. D. 630) of the Mahâsaṁghikâh School.

DJÎVAKA 時縛迦 or (incorrectly) 耆城 or 能活 lit. able to revive. A physician, illegitimate son of Bimbisâra by Âmrâdarikâ, who resigned the succession in favour of Adjâ-tas'âtru.

DJÎVAKAHRADA 救命池

lit. life-saving pond. A tank near Mrigadâva.

DJÎVAÑDJÎVA (Tib. Chang chang chou) 命命 A singing bird; famous by the sweetness of its note.

DJÑÂNA 若那 or 智 lit. knowledge. Supernatural intuition, as the result of samâdhi.

DJÑANABHADRA 若那跋達羅 or 懷那跋陀羅 or 智賢 lit. wise and sage. (1.) A native of 波頭摩 (Padma?), translator (A. D. 558), with Djñanayas'as, of a s'âstra on the Pañcha vidyâ. (2.) A native of 波陵 or 訶陵 in 南海 co-translator (with others) of the 大般涅槃經 後分 latter part of the Mahâparinirvâṇa sūtra, A. D. 665.

DJÑANAGUPTA 闍那崛多 or 志德 lit. determined virtue. A native of Gandhâra, translator (A. D. 561—592) of 43 works.

DJÑÂNÂKARA 智積 lit. accumulation of knowledge. Eldest son of Mahâbhīḍjñâdjñânabhibhu, reborn as Âkchôbhya.

DJÑÂNAMUDRA 智印三昧 lit. the samâdhi called 'the seal of knowledge.' A degree of ecstatic meditation.

DJÑÂNAPRABHA 智光 lit. light of knowledge. A dis-

ciple of S'îlabhadra, an opponent of Brahminism.

DJÑÂNAS'RÎ 智吉祥 lit. happy omen of knowledge. A S'râmaṇa of India, translator (about A. D. 1053) of two works.

DJÑÂNATCHANDRA. (1.) 智月 lit. moon of knowledge. Name of a prince of Kharachar who entered the priesthood (A. D. 625.) (2.) 慧月 lit. moon of wisdom. Name of the (heretical) author of the 勝宗十句義論 Vais'êchika nikâya das'apadârtha s'âstra, translated by Hiuen-tsang, A. D. 648. Perhaps the two names refer to one and the same person.

DJÑÂNAYAS'AS 闍那耶舍 or 藏稱 lit. fame of the piṭaka, or 勝名 lit. name of the conqueror. A native of Magadha, teacher of Yas'ogupta and Djñâ-agupta, co-translator (A. D. 564—572) of 6 works.

DJÑÂNÔLKÂ 慧炬三昧 lit. the samâdhi called 'the torch of wisdom.' A degree of ecstatic meditation.

DJÑÂNÔLKÂ DHÂRAṆÎ SARVADURGATI PARISÔDHANÎ. Title of 2 translations, viz. 佛說智炬陀羅尼經 by Dêvapradjña and others, A. D. 691, and 佛說智光滅

一切業障陀羅尼經

by Dānapāla A. D. 980—1000.

DJÑANOTTARA BODHISATTVA

PARIPRITCHCHĀ. Title of

3 translations, viz. (1.) 慧上

菩薩問大善權經

by Dharmarakṣa, A. D. 285,

(2.) 大乘方便會 by

Nandi, A. D. 420, (3.) 佛說

大方廣善巧方便經

by Dānapāla, A. D. 980—1000.

DJÑĀTAKA 市演得迦 or

Sadvāhana 娑多婆漢那

A king of southern India, patron of Nāgārdjuna.

DJUDINGAS 殊微伽 Here-

tics, who wear rags and eat putrid food.

DVALAPRAS'AMANI DHĀRANĪ

Title of 2 translations, viz. (1.)

佛說救面然餓鬼陀

羅尼神咒經 by S'ikchā-

nanda about A. D. 695, (2.) 佛

說救拔口燄餓鬼陀

羅尼經 by Amoghavajra,

A. D. 746—771.

DJYĀICHṬHA 逝瑟吒 The

last month in spring

DJYÔTICHKA 殊底色迦

or 樹提伽 or 星曆 lit

sphere of the stars. A native of

Rājagriha (B. C. 525), who

gave all his wealth to the poor.

DJYÛTICHPRABHA 光明大

梵 lit. the great Brahmin called

'light and bright.' A fictitious

Buddha connected with the Ami-

tābha legend.

DRĀVIDA or Drāvira 達羅

毗茶 A kingdom between

Madras and the Cauveri.

DRIDHĀ 堅牢地神 A

goddess of the earth.

DRŌṆA 斛 A picul (133½ pounds).

DRŌṆASTÛPA 瓶罽都波

A stūpa containing a picul of

relics of S'ākyamuni's body (stol-

en by a Bhramin).

DRŌṆÔDANA RĀDJA (Tib.

Bhudh rtsizas. Mong. Rachiyān

ideghetu) 途盧諾檀那

or 斛飯王 or 斛王 A

prince of Magadha, father of

Dēvadatta and Mahānāma, uncle

of S'ākyamuni.

DRŪMA 法堅那羅王 A

king of Kinnaras.

DŪCHASANA 突舍薩那寺

A monastery in Tchīnapati.

DUḤKHA v. Āryani satyāni.

DUKŪLA 頭鳩羅 Fine silk.

DUNDUBHĪS'VARA RĀDJA

(Tib. Rnga byangs ldan pa) 雲

自在燈王 or 天鼓音

lit. sound of celestial drums.

Name of each kōṭi of Buddhas

taught by Sadāparibhūta.

DURGÂ 突迦 or Bhîmâ or Marichi. The wife of Mahês'vara, to whom human flesh was offered once a year in autumn.

DUSTCHARITRA (Pâli. Burm. Duzzaraik) 十惡 lit. ten wicked deeds, viz. (1.) three deeds of the body, i.e. taking life, theft, and adultery; (2.) four deeds of the mouth, i.e. lying, exaggeration, abuse and ambiguous talk; (3.) three deeds of the mind, i.e. coveting, malice and unbelief.

DVÂDAS'ABUDDHAKA SÛTRA. Title of 2 translations, viz. (1.) 十二佛名神咒校量功德除障滅罪經 by Dñânagupta, A. D. 587, and (2.) 佛說稱讚如來功德神咒經 A. D. 711.

DVÂDAS'ANIKÂYA S'ÂSTRA 十二門論 Title of a tract by Nâgârdjuna, translated by Kumâradjîva, A. D. 408.

DVÂDAS'AVIHARANA SÛTRA 十二遊經 The life of S'akyamuni (to his 12th year), translated by Kâlodaka, A. D. 392.

DVÂRAPATI 墮羅鉢底 An ancient kingdom, on the upper Irawaddy.

DVÎPA (Siam. Thavib) 提鞞波 or 洲 lit. island. A continent;

four such composing a universe.

E.

ÊKAS'RÎNGA RICHÎ 獨角仙人 lit. the unicorn-richi. An ascetic who, ensnared by a woman, lost his riddhi.

ÊKAUYAHÂRIKÂH (Singh. Ekabhyôhârikâs) 猗柯毗與婆訶梨柯部 or 一說部 or 執一說言部 lit. School of one language. A School which repeated the teachings of the Mahâsaṃghikâh.

EKÔTTARÂGAMAS or Ekôttarikâgama v. Âgama.

ÊLAPATRA 翳羅鉢旦羅 or 伊那跋羅 (1.) A Nâga who consulted S'akyamuni about rebirth in a higher sphere. (2.) A palm tree, formerly destroyed by that Nâga.

F.

FERGHANA 怖捍 or 霍罕 Province and city in Turkestan, on the upper Jaxartes.

G.

GADGADASVARA 妙音 lit. wonderful sound. A fictitious Bodhisattva, master of 17 degrees of samâdhi, residing in Vâirocana ras'mi pratimadîta.

GADJAPATI v. Djambudvîpa.

GAHAN 喝捍 An ancient kingdom, W. of Samarkand, now a district of Bokhara.

GANDHA (Singh. Gandhan) 香 lit. fragrance. One of the Chādīyatana; the sense of smell.

GANDHAHASTÎ 香象 lit. incense elephant. The 72nd of 1,000 Buddhas of the Bhadrakalpa.

GANDHA MÂDANA 香山 lit. incense mountain. One of 10 fabulous mountains (known to Chinese Buddhism), the region of the Anavatapta lake.

GÂNDHÂRA 乾陀羅 or 犍陀衛 or 犍馱邏 An ancient kingdom in the North of the Punjab (about Dheri and Bajour), famous as a centre of Buddhism. S'âkyamuni, in a former life, lived there and tore out his eyes to benefit others. See also under Kuṇāla.

GANDHARVAS or Gandharva Kāyikas (Singh. Gandharwa. Siam. Thephakhon than) 乾闥婆 or 健達縛 or 犍達婆 or 彦達縛 or 犍陀羅 or 犍陀 explained by 嗅香 lit. smelling incense, or by 食香 lit. feeding on incense. Demons (superior to men), living on Gandha mādana; the musicians of Indra; the retinue of Dhritā-

rachtra and others.

GANĒNDRA 不可說佛 lit. the dumb Buddha. The 733rd of the 1,000 Buddhas of the Bhadra Kalpa.

GANĒS'A v. Vināyaka.

GAṆGÂ (Siam. Khongka) 競伽 or 兢伽 or 强伽 or 恒伽 or 恒河 explained by 福水 lit. happy river (Mahābhadrā) or by 天堂來者 lit. that which came from heaven (sc. to earth, gām-gā). The Ganges, which drops from S'iva's ear into the Anavatapta lake, thence passes out, through the mouth of the silver cow (gōmukhi), and falls, after permeating eastern India, into the southern ocean, 'heretical superstition' ascribing to the water of the Ganges sin-cleansing power.

GAṆGÂDVÂRA 競伽河門 lit. the gate of the river Ganges. A famous dēvālaya, the present Hurdwar.

GANGI 競祇 A sorcerer of the time of Kās'yapa Buddha, a former incarnation of Apalāla.

GAṆGOTTAROPÂSIKÂ PARIPRITCHCH'Â 恒河上優婆夷會 Title of a translation by Bodhirutchi, A.D. 618—907.

GARBHA SŪTRA. Title of 4 translations, viz. (1.) 佛說胎

胎經 by Dharmarakcha, A. D. 303, (2.) 菩薩處胎經 A. D. 384—417, (3.) 佛爲阿難說人處胎經 by Bodhirutchi, A. D. 618—907, and (4.) 佛說入胎藏會 A. D. 618—907.

GARUDA (Singh. Garunda. Siam. Khrut. Tib. Mka lding or Phreng thogs) 揭路荼 or 伽樓羅 or 迦樓羅 or 訛嚕拏 explained by 金翅鳥 lit. a bird with golden wings. Monstrous birds (superior to men), the enemies of Nâgas. The Garuda, king of birds, is, in Brahminism, the constant companion of Vishnu.

GATCHI 揭職 An ancient kingdom, the region of Rocee, between Balkh and Bamian.

GÂTHA 伽陀 or 伽他 or 偈 explained by 調頌 lit. hymns and chants, or by 孤起頌 lit. singly raising a chant i. e. detached stanzas (to be distinguished from Gêya). Metrical narratives or hymns with a moral purport. Gâthâs of 32 words are called Âryâgîti.

G Â T I (Tib. Grobai rigs drug) 六道 or 六趣 lit. 6 paths. Six conditions of sentient existence, viz. dévas, men, asûras,

beings in hell, prêtas and animals. The latter three are called 'lower paths' (下三途).

G A U T A M A (Singh. Gautama. Siam. Samonokôdom or Phrakôdom. Tib. Geoutam. Mong. Goodam) 喬答摩 or 瞿曇 explained by 地最勝 lit. on earth (gâu) the most victorious (tama). (1.) The sacerdotal name of the S'âkya family. (2.) An ancient richi, member of that family. (3.) A name of S'âkyamuni.

GAUTAMA DHARMADJÑÂNA 瞿曇達磨闍那 or Dharmapradjña 達摩般若 or 達摩波若 or 曇法智 The eldest son of Gautama Pradjñarutchi; governor of Yangchuen, translator (A. D. 582) of a work on Karma.

GAUTAMA PRADJÑARUTCHI 瞿曇般若流支 or 智希 A Brâhmana of Vârâṇasî, translator (A. D. 538—543) of some 18 works.

GAUTAMA SÂṂGHADÊVA 瞿曇僧伽提婆 or 衆天 lit. the assembled dévas. A native of Cabul, translator (A. D. 383—398) of some 7 works.

GAUTAMÎ 憍曇彌 or 瞿夷 explained by 明女 lit. intelligent woman, or 尼衆主 lit.

ruler of the assembled nuns. A title of Mahāprajāpati.

GAVÂMPATI 橋梵婆提 explained by **牛司** lit. ruminating like a cow. A man born with a mouth like a cow (in expiation of sins committed in a former life).

GAYÂ 伽邪 A city of Magadha (N. W. of present Gayah), where S'âkyamuni became Buddha (v. Bodhidruma).

GAYÂ KÂS'YAPA (Singh. Gayakasyappa) **伽邪迦葉波** A brother of Mahākâs'yapa, originally a fire worshipper, one of the 11 foremost disciples of S'âkyamuni. See also Samantaprabhâsa.

GAYÂS'ATA 伽邪舍多 A native of **摩提國** (Madra), descendant of Udra Râma; laboured, as the 18th Indian patriarch, among the Tokhari Tartars, and died (B. C. 13) 'by the fire of ecstatic meditation'.

GAYÂS'ÎRCHA SÛTRA. Title of 4 translations viz. (1.) **文殊師利問菩提經** by Kumāradjiva, A. D. 384—417; (2.) **伽邪山頂經** by Bodhirutchi, A. D. 386—534; (3.) **佛說象頭精舍經** by Vinītarutchi, A. D. 582; (4.) **大乘伽邪山頂經** by Bodhirutchi, A. D. 693.

GAYÂS'ÎRCHA SÛTRA TĪKÂ 文殊師利菩薩問菩提經論 Commentary (on the preceding work), by Vasubandhu, translated (A. D. 535) by Bodhirutchi.

GAYATA 闍夜多 A native of northern India, the 20th Indian patriarch, teacher of Vasubandhu; died A. D. 47.

GÊYA 祇夜 or **重頌** lit. repetitional chants. (1.) Metrical interpolations, repeating the sense of preceding prose passages. (2.) Odes in honour of saints. See also Gâthâ.

GHANAVYÛHA SÛTRA 大乘密嚴經 Title of a translation by Divākara, A. D. 618—907.

GHANṬÂ 犍稚 or **犍** A large gong or bell used in monasteries.

GHANṬISÛTRA 犍稚梵讚 A transliteration by Dharmadêva, A. D. 973—981.

GHAZNA v. Hosna.

GHÔCHA 瞿沙 or **妙音** lit. wonderful voice. An Arhat, author of the Abhidharmâmrita s'âstra, who restored the eyesight of Kuṇâla by washing his eyes with the tears of people moved by his eloquence.

GHÔCHAMATI 響意 lit. meaning of noise. The 7th son of Tchandra sūrya pradīpa.

G H Ô C H I R A 具史羅 or 瞿史羅 or 𑖦師羅 A grihapati of Kâus'âmbî, who gave S'âkyamuni the Ghôchiravana (Singh. Gosika) park 𑖦師羅 (the modern Gopsahasa, near Kosam).

G H R Â N A (Pali. Ghâna. Singh. Ghanan) 鼻 lit. the nose. One of the 6 Vidjñânas, the organ and sense of smell.

G H Ū R or Ghôri 活國 An ancient kingdom and city between Koondooz and Cabul, near Khinjan.

G Î T A M I T R A 祇多蜜 or 祇蜜多 or 𑖦友 lit. the singing friend. A S'ramana of the West, translator (A. D. 317—420) of some 25 works.

G Ô D H A N Y A v. Aparagodâna.

G Ô K Â L Î v. Kukâlî.

G Ô K A N Ṭ H A S A M Ṭ G H Â R Â M A 俱昏茶伽藍 A monastery in Sthânês'vara.

G Ô L Ô M A 牛毛 lit. a cow's hair. A subdivision of a yôdjana.

G Ô M A T I 瞿摩帝 (1.) The river Goomth, which rises in Rohilcund, and falls into the Ganges below Benares. (2.) A monastery (A. D. 400) in Kustana.

G Ô P Â (Tib. Satshoma. Mong. Bamiga) 瞿波 or 瞿夷 or

𑖦毗耶 explained by 守護地 lit. guardian of the ground. A title of Yas'odhara. See also Djalagarbha.

G Ô P Â L A 瞿波羅 (1.) A Nâga king of Pradîpa prâbhâpura, converted by S'âkyamuni. (2.) An Arhat of Vâisaka, famous as an author, who taught the existence of both ego and non-ego.

G Ô P A L Î 瞿波利 A person, perhaps identic with Kukâlî.

G Ô S' Î R C H A T C H A N D - A N A 牛首旃檀 Copper-brown sandalwood, such as found on the mountains of Uttarakuru, which continent is said to be shaped like 'the head of a cow.' The first image of S'âkyamuni was made of this wood.

G Ô S' R I Ñ G A 瞿室餒伽 or 牛角 lit. cow's horn. A mountain, near Kustana.

G Ô V I S' A N A 瞿毗霜那 An ancient kingdom, the region near Ghundowsee, S. of Moradabad, in Rohilcund.

G R A H A M Â T R I K Â D H Â R A Ṇ Î 佛說聖母陀羅尼經 Title of a translation by Dhar-madêva, A. D. 973—981.

G R Î C H M A 漸熱 lit. gradual heat. The months Djyâichṭha and Âchâḍha (from the 16th day of the 1st, to the 15th day of the

3rd Chinese moon).

GHRIDHRAKÛTA (Pāli.

Ghedjakabo) 耆闍崛山 or

姑栗陀羅矩吒 or

闍崛山 or 靈鷲山

or 鷲峰山 lit. vulture peak.

A mountain (Giddore) near Râdjagriha, famous for its vultures and caverns inhabited by ascetics, where Pis'una, in the shape of a vulture, hindered the meditations of Ânanda.

GRIHAPATI (Singh. Gihī)

揭利呵跋底 or 長者

lit. an elder. A wealthy householder; proprietor,

GRÔSAPAM v. Bhagârâma.

GUHYAGARBHARÂDJA

SÛTRA 佛說秘密相經

Title of a translation (A. D. 980—1,000) by Dânapâla.

GUHYASAMAYAGARBHA RÂDJA

SÛTRA 佛說秘密

三昧大教王經 Title of

a translation (A. D. 980—1,000) by Dânapâla.

GUNA 求那 or 塵 lit, atom,

or 作者 lit. the active principle. Nature, looked upon as an active principle, operating in the Chaâyatanas. A term of the heretical Sâṃkhya philosophers, designating 3 stages of evolution, 3 worlds, 3 forces, the interac-

tion of which is the cause of all variation in the forms of existence.

GUNABHADRA 求那跋

陀羅 or 德賢 lit. virtuous

sage. (1.) A follower of the Mahîs'âsakâh, in Kapis'a. (2.) A Brâhmana of Central India, translator (A. D. 435—443) of some 78 works.

GUNADA 功德施 Author

of 金剛般若波羅蜜

經破取著不壞假名論

Vadjra pradjñâparamitâ sūtra s'âstra, translated (A. D. 683) by Divâkera.

GUNAMATI 瞿那末底 or

德慧 lit. goodness and wisdom.

A native of Parvata, who lived at Vallabhi, a noted antagonist of Brahminism, author of the 隨相論 Lakṣaṇânusâra s'âstra, translated (A. D. 557—569) by Paramârtha.

GUNAPRABHA 瞿拏鉢刺

𑖦 or 德光 lit. light of good-

ness. A native of Parvati, who deserted the Hinâyâna for the Mahâyâna School, assailed the former in many tracts, and composed the Tattva satya and other s'âstras. Burnouf identifies him with Guṇamati.

GUNARATNA SAṆKUSUMITA

PARIPRITCHCHĀ 功德

寶華敷菩薩會 Title of a translation by Bodhirutchi, A. D. 618—907.

GUṆAVARMA 求那跋摩 or **功德鎧** lit. armour of merit and goodness. A prince of Kubhâ (Cashmere), translator (about 431 A. D.) of 10 works.

GUṆAVRIDDHI 求那毗地 or **德進** lit. advance of goodness. A S'ramaṇa of Central India, translator (A. D. 492—495) of 3 works.

GURUPÂDAGIRI v. Kukkuṭapâdagiri.

GURDJDJARA 瞿折羅 An ancient tribe (which subsequently moved S. and gave the name to Gujerat) and kingdom, in southern Radjpootana, around Barmir.

H.

HAHAVA v. Ababa.

HÂIMAVATÂH 醯摩跋多部 or **雪山住部** lit. School of dwellers on the snowy mountains. Â subdivision of the Mahâsaṅghikâh School.

HAKLENAYAS'AS 鶴勒那夜奢 A Brâhmana, born in the palace of the king of Tukhâra. He divided himself into 1,000 individuals but made all the others invisible by his own splendour. When 22 years old,

he became a hermit, and when 30 years old, having become an Arhat, he transported himself miraculously to Central India where he laboured (until A. D. 209) as the 23rd patriarch under the name Padmaratna.

HAMI 哈密 or **伊吾盧** An ancient kingdom and city, N. E. of lake Lop.

HANDJNA 韓若 A city somewhere in India, the birthplace of Rêvata.

HANSA SAMGHÂRÂMA 互娑伽藍 or **鴈伽藍** lit. wild goose monastery. A monastery on Indras'ilâguhâ, the inmates of which were once saved from starvation by the charitable self-sacrifice of a wild goose.

HARALI 褐刺禰 A fabric of the finest down.

HARCHA VARDDHANA 曷利沙伐彈那 or **喜增** lit. increase of joy. Name of a king of Kanyâkubdja, protector of Buddhists (A. D. 625).

HÂRITÎ or Aritî (Tib. Hphrogma) **阿利帝** or **阿利底** or **鬼子母** lit. mother of demons. A woman of Râdjagriha who, having sworn to devour every baby in the place, was reborn as a Rakhasî and, having given birth to 500 children, devoured one every day, until

she was converted by S'âkyamuni and became a nun. Her image is now in every nunnery.

HARIVARMAN 訶梨跋摩
A native of India, author of the
成實論 Satyasiddhi s'âstra, translated (A. D. 407—418) by Kumâradjîva.

HASARA 鶴薩羅 The 2nd capital of Tsâukûta, perhaps the modern Guzar on the Helمند.

HASTA 肘 lit. fore-arm. The 16,000th part of a yôdjana.

HASTIGARTA 象墮阮
lit. the ditch (formed by) the elephant's fall. A monument of S'âkyamuni's power in flinging aside a dead elephant put in his path by Dêvadatta.

HASTIKAKCHYÂ SÛTRA. Title of two translations viz. **佛說象腋經** by Dharmamitra, A. D. 420—479, and **佛說無所希望經** by Dharmarakcha, A. D. 265—316.

HASTIKÂYA 象軍 lit. the elephant corps (of an Indian army).

HAYAMUKHA v. Ayamukha.

HELMEND 羅摩印度
A river, rising in Afghanistan and falling into lake Hamoon.

HÊTUVÂDAPÛRVA STÂVIRÂH 醯毘婆拖部 or **因論**
先上座部 lit. the first

School of the Stavirâs treating of the cause, or Hêtuvâdâh **因論部** lit. the School which treats of the causes. A subdivision of the Sarvâstivâdâh.

HÊTUVIDYÂ S'ÂSTRA 因明論 lit. the treatise explaining the causes. One of the Pantcha vidyâ s'âstras, a tract on the nature of truth and error.

HE VADJRA TANTRA 佛說大悲空智金剛大教王儀軌經 Title of a translation by Dharmarakcha, A. D. 1004—1058.

HIDDÂ 醯羅 A city (perhaps the modern Killa Asseen, Lat. 34° 13 N. Long. 68° 40 E.) on a mountain on which S'âkyamuni, in a former life, sacrificed himself to save Yakchas.

HIMATALA 唎摩恒羅 or **雪山下** lit. below the snowy mountains. An ancient kingdom under a S'âkya ruler (A. D. 43), N. of the Hindookoosh, near the principal source of the Oxus.

HIMAVAT (Siam. Himaphant) 雪山 lit. snowy mountains. The Himalaya, Hindookoosh, and other mountains N. of India.

HÎNAYÂNA 小乘 lit. the small conveyance, i.e. the simplest vehicle of salvation. The primitive form of the Buddhist

dogma, the first of the 3 phases of development through which the Buddhist system passed (v. Triyāna), corresponding with the first of the 3 degrees of Arhatship (v. S'rāvaka). The characteristics of the Hīnayāna School, of which the Chinese know 18 subdivisions, are the preponderance of active moral asceticism and the absence of metaphysical speculation and mysticism.

HĪNAYĀNĀBHIDHARMA 小乘阿毗達摩 or 小乘論 The philosophical canon of the Hīnayāna School, now consisting of about 37 works, the earliest of which, the 分別功德論 Guṇanirdêśa s'āstra, was translated into Chinese, A.D. 25—220.

HĪŅGU 興瞿 Assa foetida, a noted product of Tsāukûṭa.

HĪRĀNYA PARVATA 伊爛拏鉢伐多 or 伊爛拏 An ancient kingdom, noted for a volcano being near its capital (the present Monghîr, Lat. 25° 16 N. Long. 86° 26 E.)

HĪRĀNYAVATĪ or Hiranya or Adjitavatî 尸賴拏伐底 or 尸離刺拏伐底 or 阿利羅跋提 or 阿特多伐底 explained by 無勝 lit. invincible, or by 金沙跋

提 lit. gold sand Vatî or by 跋提河 lit. the river Vatî. A river rising in Nepaul and flowing past Kus'inagara, the modern Gaṇḍakî or Gunduck. Chinese texts confound it with the Nâiraṇḍjana.

HOMĀ 鶴秣 A city (perhaps the modern Humoon) on the eastern frontier of Persia.

HOSNA or Ghazna 鶴悉那 the capital of Tsāukûṭa (q. v.), the modern Ghuznee.

HRI 紇哩 explained by 心 lit. the heart. A mystic sound, used, in sorcery and litanies accompanied with mudrâ manipulations, to comfort the souls of the dead.

HROSMINKAN or Semenghân 紇露悉泯 An ancient kingdom, the region of Koondobz, Lat. 35° 40 N. Long. 68° 22 E.

HUCHKARA 護瑟迦羅 A city of Cashmere, the modern Uskar, on the Behat.

HUDJIKAN 胡實健 An ancient kingdom, S. W. of Balkh, the region of Djuzdjân, Lat. 35° 20 N. Long. 65° E.

HUMI 護密 A tribe of Tamasthiti.

HUPIÂN 護苾那 The ancient capital of Urdhasthâna, N. of Cabul.

I.

ÎCHADHARA (Pâli. Îsadhara. Singh. Ishadhara. Siam. Tsinthon. Tib. Sciol darin)

伊沙陁羅

or 伊沙馱羅 explained by

持軸 lit. hinging on a pivot,

or by 持轉 lit. revolving. A

chain of mountains whose peaks resemble linchpins. The second of the 7 concentric circles of mountains surrounding the Mêru.

IKS'VÂKU VIRUDHAKA or Vidêhaka (Singh. Amba or Okkaka. Tib. Bhu ram ching pa hphgsskyespo)

懿師魔 (Is'ma)

or 甘蔗王 (Kama king). A

descendant of Gautama (q. v.), the last king of Pôtala of the Kama (god of love) dynasty.

When he heard that his four sons, whom he had banished for the sake of a concubine, refused to obey his summons to return, he exclaimed 釋迦 (S'âkya), meaning to say, 'is it possible'? Thenceforth his descendants were called the race of S'âkya.

INDRA (Siam. Phras in. Tib. Dvango or Bdosogs or Kaus'ika. Mong. Khurmusda kutchika or Khurmusda tegri)

因陀羅

explained by 帝 lit. supreme

ruler, or by 主 lit. ruler. A

popular god of Brahminism, adopted by Buddhism as repre-

sentative of the secular power, protector of the church, but as inferior to any Buddhist saint. Further particulars see under S'akra, Sakchi, S'atamanya, Trai-yastrims'as, Vadjra.

INDRADHVADJA 帝相

lit. image of Indra. A fictitious contemporary of S'âkyamuni, being Buddha of the S.W. of our universe, an incarnation of the 7th son of Mahâbhidjña djñânâ bhibhû.

INDRANÎLAMUKTÂ 因陀羅

尼羅目多 explained by

帝 (Indra) 青 (azure) 珠

(pearl). i.e. a blue pearl called Indra (because it is the lord of pearls). A fabulous jewel forming the basis of the throne of Indra (v. Nyagrôdha).

INDRA S'ÂILAGUHÂ

因陀羅勢羅婁訶

explained by 帝釋窟 lit. the

cavern of S'akra, or by 小孤

石山 lit. the mountain of

small isolated rocks. A caver-

nous mountain with rock temple, near Nâlanda.

INDRYA or Pantcha Indryâni (Pali. Indrayas) 五根 lit. 5

roots, explained by 發生 lit.

productive of life. One of the

37 Bodhi pakchika dharma, 5

positive agents producing sound moral life, viz. (1.) faith v.

S'raddêndriya, (2.) energy v. Vir-yêndriya, (3.) memory v. Smritindriya, (4.) ecstatic meditation v. Samadhîndriya, (5.) wisdom v. Pradjñêndriya. These 5 Indriyas differ from the 5 Balas (v. Balâ) only by being, in the latter case, viewed as negative moral agents preventing the growth of evil.

INDU 印度 (Indu) or 印特伽 (Indica sc. regio) or 身毒 (Sindhu, Scinde) or 賢豆 (Hindu) or 天竺 explained by 月 lit. the moon (sc. because the saints of India illumine the rest of the world), or 因陀羅婆他那 (Indravadana) explained by 主處 lit. the region (guarded by) Indra. General term for India which is described as resembling, in shape, the moon at her half, measuring 90,000 *li* in circumference, and placed among other kingdoms like the moon among the stars. See also Djambudvîpa.

INDU DHARMA ÂRANYA v. Dharmarakcha.

INDUS v. Sindh.

INVAKAN or Khavakan or Avakan (Afghân) or Vakhan 涇薄健 or 劫薄健 or 阿薄健 or 薄健 An ancient kingdom, the S. E. of Afghanistan, the original home of the Afghans.

IS'ANAPURA (lit. city of S'iva) 伊賞那補羅 An ancient kingdom in Burmah.

ISCHKESCHM 訖栗瑟摩 An ancient kingdom near the principal source of the Oxus.

ISFIDJAB 白水城 lit. the white river city. A city in Turkestan, on a small tributary of the Jaxartes.

ISKARDU v. Khas'a.

Î S'VARA 伊葉波羅 or 伊涇伐羅 or 自在 lit. independent existence (sovereign). (1.) A title given to S'iva, Avalôkitês'vara and other popular deities. (2.) A S'ramana of the West, who made (A. D. 426) a translation (lost since 730 A.D.) of the Samyuktâbhidharma hridaya s'âstra. (3.) A bhikchu of India, commentator of 菩提資糧論 a s'âstra by Nâgârdjuna, translated (A. D. 590-616) by Dharmagupta.

I S'VARADÊVA 自在天 lit. sovereign dêva. (1.) A name of S'iva. (2.) A deity revered by the Pâmsupatas.

ITIYUKTAS or Itivrittakam 伊帝目多 or 伊帝目多伽 explained by 本事 lit. original events. One of the 12 classes of Buddhist literature, biographical narratives.

K.

KACHANIA 屈霜你迦

An ancient kingdom, W. of Samarkand, near Kermina.

KÂCHAYA 濁 lit. corruption.

There are 5 spheres of corruption, viz. (1.) the kalpa (劫) or existence of any universe, (2.) doctrinal views (見), (3.) miseries of transmigration (煩惱), (4.) universal life (衆生), and (5.) destiny (命).

KACHÂYA 迦羅沙曳

or 袈裟 explained by 染色

衣 lit. dyed garments. The clerical (coloured) vestments.

KACHGAR 法沙 or (after the

name of the capital) 疏勒 An ancient kingdom (Casia regio), the modern Cashgar.

KADJÎNGARA or Kadjiṅga or Kadjūghira (Pāli. Kadjanghêlê)

羯蠅揭羅 or 羯殊毘祇羅 An ancient kingdom, in Agra province, near Farakabad. the modern Kadjeri.

KAKUDA KÂTYÂYANA

迦旃延 One of 6 Brahmins who opposed S'âkyamuni, called Kabandhin Kâtyâyana in the Upanishads of the Atharvavêda.

KALÂ 時 lit. a season. A division of time, 4 hours.

KALANTAKA v. Karandaka.

KALÂNUSÂRIN 細末堅黑

檀旃 lit. Tchanḍana (yielding)

a hard black dust. A species of sandalwood (Styrax benzoin).

KÂLAPINÂKA 迦羅臂拏

迦 A city of Magadha, near Kulika, S. of Bahar.

KÂLARUTCHI 彊梁婁至

or 眞喜 lit. true joy. A S'ramaṇa of the West, who A.D. 281) translated one sūtra.

KÂLASÛTRA (Siam. Kalasuta)

黑繩 lit. black ropes. The second of 8 hells where the culprits are loaded with heated chains.

KALAVÎṆGKA or Kuravikaya

迦陵頻伽 or 羯羅頻

迦 or 迦陵毗迦 or 歌

羅頻迦 or 好音鳥 lit.

sweet voiced bird, or 仙鳥

lit. immortal bird. The Cuculus melan leucus.

KÂLAYAS'AS 瞿良耶舍 or

時稱 lit. ever famous. A S'ramaṇa of the West, translator

(A. D. 442) of 2 works.

KALÎṆGA 羯陵伽 An

ancient kingdom, S. E. of Kôs'ala, a nursery of heretics; the modern Calingapatam.

KALIRÂDJA 羯利王

or 歌利王 or 加利王

or 迦藍浮 or 鬪爭王
lit. the quarrelsome king. A king
of Magadha (reborn as Kâuṇḍin-
ya), converted by the stoicism dis-
played by Kchântirichi when the
latter's hands and feet were cut
off, owing to the king's concubines
having visited the richi's her-
mitage.

KÂLODAKA 迦羅留陀伽
or 時水 lit. time (kāla) water
(udaka). A S'rāmaṇa of the
West, translator (A. D. 383) of
one work.

KÂLÔDÂYIN 迦留陀夷 or
迦留陀夷 or 黑光 lit.
(a man with a face of) black
lustre. A disciple of S'âkyamuni,
to be reborn as Samantaprabhâsa.

KALPA (Pâli. Kappa. Tib. Bskalpa.
Mong. Galab) 劫波 or 劫
波簸陀 or 劫 explained by
大時分 lit. a great period
(not to be reckoned by months
and years). A period during
which a physical universe is
formed and destroyed. There are
great kalpas (大劫) and small
kalpas (小劫). Every great
kalpa or mahâkalpa (Pâli. Maha-
kappa. Siam. Mahakab. Tib.
Bskal pa cen po), or period elap-
sing from the moment when a
universe is formed to the moment
when another is put in its place,
is divided into 4 Asaṃkhyêa

kalpas (v. Vivartta, Vivarttasid-
dha, Samvartta, Samvarttasiddha),
corresponding with the 4 seasons
of the year and equal to 80 small
kalpas or 1,344,000 years. Every
small kalpa or Antara or interim
kalpa (Singh. Antahkalpaya. Tib.
Bar gyi bskal pa. Mong. Sag-
horatu or Sabssarum or Dumdadu
Galab) is divided into a period of
increase (增劫) and decrease
(減劫). The former (Tib.
Bskalpa bzang po), successively
ruled by 4 Tchakravartis, called
kings of iron, copper, silver and
gold), is divided into 4 ages
(iron, copper, silver, gold), during
which human life gradually in-
creases to 84,000 years and the
height of the human body to
84,000 feet. The kalpa of de-
crease (Tib. Bskal pa ngan pa) is
divided into 3 periods (三災)
of distress (viz. pestilence, war,
famine), during which human life
is reduced to 10 years and the
height of the human body to 1
foot. There is another distinc-
tion of 5 kalpas, viz. (1.) the in-
terim (Antara) kalpa, divided, as
above, into a period of increase
and decrease; (2.) the kalpa of
formation v. Vivartta; (3.) the
kalpa of continued existence v.
Vivarttasiddha; (4.) the kalpa of
destruction, v. Saṃvartta; (5.)
the kalpa of continued destruc-
tion v. Saṃvarttasiddha; (6) the
great kalpa v. Mahâkalpa. A

third division gives, (1.) Antara kalpas (別劫), (2.) Vivartta kalpas (成劫), (3.) Saṃvartta kalpas (壞劫), and (4.) Mahākalpas (大劫). A fourth division gives, (1.) Antara kalpas (小劫) of 16,800,000 years, (2.) Middling kalpas (中劫) of 336,000 000 years, (3.) Mahākalpas of 1,844, 000,000 years.

K Â M A v. Mâra.

K Â M A D H Â T U or Kâmalôka or Kâmāvachara (Tib. Dod pai khsma) 欲界 lit. the region of desire. (1.) The first of the Trâilôkya, the earth and the 6 Dêvalôkas, constituting the physical world of form and sensuous gratification. (2.) All beings subject to metempsychosis on account of the immoral character of desire.

K A M A L A D A L A V I M A L A N A K C H A T R A R Â D J A S A M K U S U M I T Â B H I D J Ñ A 淨華宿王智佛 lit. the king of the constellation (called) pure flower and Buddha of wisdom. A fictitious Buddha, to appear in Vâirôtchana ras'mi praṭimaṇḍita.

K Â M A L A Ñ K Â 迦摩浪迦 An ancient kingdom, in Chit-tagong, opposite the mouth of the Ganges.

K A M A L A S Î L A 迦摩羅什羅 A native of India (contem-

porary of Padmasambhava), who opposed the Mahâyâna School in Tibet.

K A M A P Î R A 迦摩縷波 An ancient kingdom, the modern Gohati, in western Assam.

K A M B A L A 罽鉢羅 A fabric of fine wool.

K A Ñ K A R A 甄迦羅 A numeral, equal to 10,000,000,000.

K A N A D Ê V A 迦那提婆 A native of southern India, a Vais'ya by birth, disciple of Nâgârdjuna; laboured (B. C. 212—161), in Kapila and Pâtâliputra, as the 15th Indian patriarch, a great opponent of heretics.

K A N A K A 羯尼迦 or 羯尼 The Butea frondosa. See also Palâs'a.

K A N A K A V A R Ñ A P Î R V A Y O G A S Î T R A 佛說金色王經 Title of a translation (A. D. 542) by Gautama Pradjñârutchi.

K A N A K A M U N I (Pali Kon-âgamana. Siam. Phra Kônakhm. Tib. Gser thub. Mong Altan tchidaktchi) 迦諾迦牟尼 or 拘那含牟尼 explained by 金寂 lit. a recluse (radiant as) gold. A Brahman of the Kâs'yapa family, native of Subhanavati, the 2nd of the 5 Buddhas of the Bhadra kalpa, the 5th of the 7 ancient Buddhas, who converted 30,000 persons when

human life lasted 30,000 years.

KANDAT 昏駄多 The capital of Tamasthiti, the modern Kundoot, 40 miles above Ishtrakh.

KANICHKA 迦膩色迦 or **迦膩伽王** A king of the Tochari, conqueror of a great part of India, patron of Buddhism, who built the finest stûpas in the Punjab and in Cabulistan. He reigned, B. C. 15 to 45 A. D., when the 3rd (or 4th) synod met in Cashmere and revised the canon finally.

KANTAKANAM AS'VARÂDJA (Singh. Kantaka) **犍陟** or **馬王** lit. king of horses. The horse by which S'âkyamuni escaped from home.

KÂNTCHANAMÂLÂ 真金鬘 lit. (wearing) headgear of pure gold. The wife of Kuṇâla, noted for her fidelity to her disgraced husband.

KÂNTCHÎPURA 建志補羅 or **建志城** The capital of Drâviḍa, the modern Condjeveryam, near Madras.

KANYÂKUBDJA 羯若鞠闍 or **罽饒彝城** explained by **曲女城** lit. city of hump-backed maidens. A kingdom and city of Central India, the modern Canouge, where the 1000 daughters of Brahmadata, who refused

Mahâvrikcha, became deformed.

KAPÂLIRAS or **Kapâladhârinasa 迦波釐** explained by **髑髏** lit. (wearing a) headgear of skull bones. A heretical (Shivaitic) sect.

KAPILA 迦比羅 or **赤色仙** lit. the red-coloured richi. The founder of the Sâṃkhya (q. v.) philosophy, who, several centuries before S'âkyamuni, composed the heretical **金十七論** Sâṃkhyâkârikâ bhâchya s'âstra, translated (A. D. 557—569) by Paramârtha.

KAPILAVASTU (Pâli. Kapilavattu. Singh. Kimbulvat. Siam. Kabillaphat. Tib. Serskya ghrong. Mong. Kabilik) **劫比羅伐窣堵** or **迦毗羅蘇都** or **迦毗羅皤窣都** or **迦毗羅衛** or **迦毗羅** or **伽毗黎** or **迦夷** or **迦維** explained by **妙德城** lit. city of wonderful virtue or by **黃處** lit. yellow dwelling. An ancient city, birth place of S'âkyamuni, destroyed during the lifetime of the latter, situated (according to Hiuén-tsang) a short distance N. W. of present Gorucpoor, Lat. 26° 46' N. Long. 83° 19' E.

KAPÎÑDJALA 迦毗摩羅 A native of Patna, 13th Indian

patriarch, teacher of Nāgārdjuna, died (by samādhi) about A. D. 137.

K A P I Ñ D J A L A R Â D J A

迦頻闍羅王 or 雉王

lit. pheasant king. Name of S'ākyamuni, since, in a former life, he appeared as a pheasant (phoenix) to extinguish a conflagration.

K A P I S ' A 迦畢試 Ancient kingdom and city, in the Ghûrb-end valley, N. E. of Opiān, S. of the Hindookoosh, where a Hau prince was once detained as hostage.

K A P I T H A 劫比他 (1.)

Ancient kingdom, also called Saṃkāś'ya, in Central India. (2) A Bhraman, persecutor of Buddhists, reborn as a fish, converted by S'ākyamuni.

K A P Ô T A N A 劫布坦那

Ancient kingdom, the modern Kebûd or Keshbûd, N. of Samarkand.

K A P Ô T I K Â S A M Ğ H Â R A M A 迦

布德伽藍 or 鴿伽藍

lit. pigeon monastery. A vihāra of the Sarvāstivādāh, where S'ākyamuni, in the form of a pigeon, rushed into a fire to convert a sportsman.

K A P P H I N A or Kamphilla 劫賓

那 or 劫比拏 explained by

房宿 lit. the constellation

Scorpio. A king of southern Kôś'ala, born in answer to prayer addressed to the regent of Scorpio; a disciple of S'ākyamuni; entered the priesthood as Mahākapphiṇa; to be reborn as Samantaprabhasa.

K A R A Ṇ D A or Karaṇḍaka or

Kalanda (Siam. Karavek) 迦蘭

陀 or 阿蘭陀 or 迦蘭

馱迦 or 羯蘭鐸迦 A

bird of sweet voice (Cuculus melanoleucus), which waked Bimbisara to warn him against a snake.

K A R A Ṇ D A H R A D A 迦蘭陀

池 A pond near Karaṇḍa vēṇuvana, a favourite resort of S'ākyamuni.

K A R A Ṇ D A V Ê N U V A N A

迦蘭陀竹園 The bamboo

park (called after the bird Karaṇḍa), dedicated by Bimbisara first to a sect of ascetics, then to S'ākyamuni, for whom he built there the vihāra called Karaṇḍanivasa (Singh. Vêlavana).

K A R A Ṇ D A V Y Ū H A S Ū T R A 佛

說大乘莊嚴寶王經

Title of a translation, A.D. 980—1,001.

K A R A T C H Î v. Khadjis'vara.

K A R A V Î K A or Khadiraka (Siam.

Karavik) 佉得羅柯 or

羯地洛迦 explained by 檐

木山 lit. Djambu wood mound

tain. The 3rd of 7 concentric circles of rocks which surround the Meru; 10,000 feet high; separated by oceans from the 2nd and 4th circles.

KARCHÂPAṆA 羯利沙鉢那 or 迦利沙鉢拏 explained by 兩 lit an ounce. A weight, equal to 80 Raktikâs or 175 grains.

KARMA (Tib. Du byed) 羯摩 or 葛哩麻 explained by 業報 lit. retribution, or by 作法 lit. the law of action, or by 行 lit. action. The 11th Nidâna, the 4th of the 5th Skandhas viz. (the resultant of) moral action, which ethical term Chinese Buddhism substitutes for the metaphysical term Saṃskâra. Karma is that moral kernel (of any being), which alone survives death and continues in transmigration.

KARMADÂNA (Siam. Tscho khun balat) 羯摩陀那 or 維那 explained by 知事 lit. expert. The sub-director of a monastery.

KARMASIDDHA PRAKARAṆA S'ÂSTRA. Title of 2 translations of a tract by Vasubandhu, viz. 業成就論 by Vimokcha-pradjña A. D. 541, and 大乘成業論 by Hiuen-tsang, A. D. 681.

KAMÂVARAṆA PRATISARAṆA 大乘三聚懺悔經 Title of a translation by Dñân-agupta and Dharmagupta, A. D. 590.

KARMÂVARAṆA VIS'UDDEHĪ SŪTRA 佛說淨業障經 Title of a translation, A. D. 350—431.

KARMAVIBHÂGA DHARMAG-RANTHA 佛說分別善惡所起經 Title of translation (total abstinence tract), A. D. 25—220.

KARMAYA v. Tchatur Yôni.

KÂRMĪKÂḤ 施設論部 lit the School of Karma. A philosophical School which taught the superiority of morality over intelligence.

KARṆASUVARNA (Pali Lata) 羯羅拏蘇代刺那 or 金耳 lit. golden ears. Ancient kingdom in Gundwana, near Gangpoor.

KARPŪRA 羯布羅 or 香龍腦 lit. nâga brain perfume. Camphor.

KÂRTIKÂ 迦刺底迦 The 2nd month in autumn.

KARUṆÂPUNḌARÎKA SŪTRA 悲華經 Title of a translation by Dharmarakcha, A. D. 397—439.

K Â S' Â 迦奢 A kind of grass (*Saccharum spontaneum*). A broom made of this grass, used by S'âkyamuni, is still an object of worship.

KASA'NNA 羯霜那 A kingdom, 300 li S. W. of Kharismiga, on the Oxus, the modern Koor-shee.

K Â S' A P U R A 迦奢布羅
A kingdom, probably the country between Lucknow and Oude.

KÂS'Î v. Vârânas'î.

K A S' M Î R A 迦葉彌羅
or **迦涇彌羅** or **迦濕蜜羅** Cashmere, anciently called Kophene (v. Kubhâna), was converted through Madhyantika and became, during Kanichka's reign, the headquarters of northern Buddhism. Here the last synod assembled and hence Buddhism, saturated with Shivaite ideas and rites, spread to Tibet and thence to China.

KÂS'YAPA v. Mahâkâs'yapa.

KÂS'YAPA BUDDHA (Pâli. Kas-sapa. Singh. Kasyapa. Siam. Phra Kasop. Tib. Odsrung. Mong. Kasjapa or Gerel zadiktchi) **迦葉波** or **迦葉** explained by **飲光** lit. (one who) swallowed light (viz. sun and moon which caused his body to shine like gold). The 3rd of the 5 Buddhas of the Bhadra Kalpa, the 6th of the 7

ancient Buddhas, a Brahman, born at Benares. His father was Brahmadatta, his mother Dharmavarti (**財主**), his favourite tree was the Nyagrôdha, his disciples were Tissa (**提舍**) and Bharadvadja (**婆羅婆**). He converted 20,000 persons whilst human life lasted 20,000 years. S'âkyamuni was formerly (as Prabhâpâla) his disciple and received from him the prediction of future Buddhahood.

KÂS'YAPA MÂTANGA 迦葉摩騰 or **竺葉摩騰** or **攝摩騰** or **摩騰** (Mât-anga). (1.) A disciple of S'âkyamuni. (2.) The same, reborn as a Brâhmaṇa of Central India, famous as an expositor of the Suvarṇa prabhâsa, followed Ming-ti's Indian embassy from Tuk-hâra to China, and translated (A. D. 67), together with Dharmarakcha, the first Sûtra into Chinese, viz. **佛說四十二章經** the Sûtra of 42 Sections.

KÂS'YAPA PARIVARTTA Title of 4 translations (of the same Sûtra), viz. (1.) **普明菩薩會**; (2.) **佛遺日摩尼寶經** A. D. 25—220; (3.) **佛說摩訶衍寶嚴經** A. D. 265—420; (4.) **佛說大迦葉問大寶積正法**

經 A. D. 980—1,000.

KÂS'YAPA TATHÂGATA same as Kâs'yapa Buddha.

KÂS'YAPÎYÂḤ or Kâs'yapanikâya (Tib. Kâchyapriyâs) 迦葉臂耶部 or 迦葉遺部 or 迦葉比部 or 迦葉惟部 or 柯尸悲與部 or 飲光部 lit. the School feeding on light. (1.) Another name of the Mahâsaṃghikâh, also called 聖上座部 or 尊上座部 Âryasthavira nikâya. (2.) A subdivision of the Sarvâstivâdâh. See also Suvarchakâ.

KATÂBHÛTANA or Kaṭapûtana 迦吒富單那 or 羯吒布恒那 explained by 極臭鬼 lit. demons of extremely bad odour. A class of Prêtas.

KATCHA or Katch 契吒 An ancient kingdom tributary to Malava, now the peninsula Cutch.

KATCHÂNÂ v. Yas'ôdharâ.

KATCHTCH'ÊSVARA v. Khadjis'vara.

KATINA 迦絺那 or 功德衣 The garment of merits.

KÂTYÂYANA 迦多衍那 or 迦旃延 or 迦延 explained by 文飾 lit. ornament of literature. (1.) A disciple of S'âkyamuni, also called Mahâkâ-

tyâyana, author of the Abhidharma dñâna prasthâna s'âstra, to reappear as 閻浮那提金光 Buddha Djambûnada-prabha. (2.) Name of many different persons.

KÂTYÂYANA KÔCHA S'ÂSTRA 迦延俱舍論 A work on the Abhidharma by Kâtyâyana.

KATYÂYANÎPUTRA 迦旃延子 or 迦多衍尼子 The son of Mahâkâtyâyana, author of 4 philosophical works.

KATUN 可賀敦 A Mongol term for 'queen' or 'princess.'

KÂUNḌINYA (Singh. Kondanya) 憍陳如 or 憍陳那 or 拘隣隣 explained by 火器 lit. a utensil for (holding) fire or by 本際第一解法 lit. chief of his time in expounding the law. (1.) A prince of Magadha, uncle and chief disciple of S'âkyamuni (v. Adñâtakâunḍinya). (2.) A grammarian, mentioned in the Prâtis'akhya sūtras. (3.) Vyâkaranakâunḍinya (q. v.) See also under Kalirâdja and Kâlidatta.

KAUS'ÂMBÎ or Vatsapattana (Pâli. Kôsambi. Singh. Kosamba) 拘睢彌 or 俱賞彌 or 俱睢彌 An ancient city, either the modern Kusia near Kurrha,

or the modern Kosam near Al-lahabad.

KÂUS'ÊYA 僑奢耶 or 野蠶絲 Silk from wild silk-worms.

KÂUS'IKA PRADJÑA PÂRAMITÂ 佛說帝釋般若波羅蜜多心經
Title of a translation (A. D. 980—1,000) by Dānapāla.

KÂYA (Singh. Kayan) 葛耶 or 身 lit. the body. One of the 6 Âyatanas, the sense of the body, i.e. touch. See Chaâyatana and Vidjâna.

KÂYA SMRITY UPASTHÂNA (Pâli. Kâya rupa passana) 念身不淨 lit. remembrance of the impurities of the body. One of the 4 categories of Smrityupasthâna (q. v.), the knowledge that all corporeity is impure.

KCHÂMÂKÂRA BODHISATTVA SÛTRA 菩薩生地經
Title of a translation, A. D. 222—280.

KCHAMÂVATÎ VYÂKARAṆA SÛTRA 佛說差摩婆帝受記經
Title of a translation by Bodhirutchi, A. D. 519—524.

KCHANA 刹那 A moment, the 90th part of a 念 thought, the 4,500th part of a minute, during which 90 or 100 births and as many deaths occur.

KCHÂNTIDÊVA 羈提提婆
A richi who taught Sâkyamuni gymnastics.

KCHÂNTI PÂRAMITÂ 羈提波羅蜜多 or 忍辱 lit. enduring insult. The 3rd of the 6 Pâramitâ (q. v.), the virtue of patient equanimity.

KCHÂNTIRICHI 辱忽仙 lit. the richi who patiently suffered insult. S'âkyamuni, in a former life, being a richi, suffered mutilation to convert Kâlirâdja.

KCHÂNTISIṂHA 羈底僧訶 explained by 師子忍 lit. lion's patience. A native of Hiranyapârvata, follower of the Sarvâstivâdâh.

KCHATTRIYA 刹恒利耶 or 刹帝利 or 刹利 explained by 土田主 lit. land-owners. The caste of warriors and kings, pure Hindus by descent, forming, next to the Brahmans, the only caste from which Buddhas come forth.

KCHÂUMA 芻摩 A species of hemp.

KCHUNADÊVA 耨那天神
A Hindu deity worshipped by Tirthakas.

KCHUNAHILA 耨那呬羅
A mountain in Tsaukûta.

KÊSHINÎ 多髮 lit. much hair. Name of a Rakchasi.

KHADGA 渴伽 or 佉加
or 竭伽 explained by 獨居
山林 lit. solitary dweller in
forests. The rhinoceros.

KHADIRA 竭陀羅 or 劫
地羅 or 羯達羅 explain-
ed by 欖山林 lit. timber of
the Djambu mountains. The
Mimosa catechu. See also Kar-
avika.

KKADJÎS'VARA or Katchtchê-
vara or Karatchî 竭麟涇伐
羅 The capital of Vitchâlapura,
the modern Kurachie.

KHAKKHARAM or Hikkala
隙葉羅 explained by 錫杖
lit. a staff of tin. The metal
wand of the Bhikshu (originally
used to knock at the doors).

KHAN 可汗 A Mongol term for
'prince.'

KHARACHAR or Kutche 庫車
or 屈茨 or 屈支 or 龜茲
Ancient kingdom and city, in
eastern Turkestan.

KHARISMIGA 貨利習彌迦
Ancient kingdom (Kharizm) on
on upper Oxus, forming part of
Tukhâra.

KHARÔCHṬHA 佉盧虱吒
explained by 驢唇 lit. (having
the) lips of an ass. Name of an
ancient richi.

KHAS'A 竭义 An ancient tribe

(Kasioi) on the Paropamisus.
Others point to Cashmere (Rém-
usat), Iskardu (Klaproth), Kart-
chou (Beal).

KHAVAKAN v. Invakan.

KHAVANDHA 揭盤陀
An ancient kingdom and city, the
modern Kartchou, S.E. of Sirikol
lake.

KHOTAN v. Kustana.

KHULM 忽懔 An ancient king-
dom and city, between Balkh and
Koondooz, near Khooloom.

KHUSTA 闊悉 or 閻悉
多 A district of Tukhâra, S. of
Talikhan.

KIKANA 稽薑那 A district
of Afghanistan, the valley of
Pishin, now inhabited by the
Khaka tribe.

KIM'S'UKA 甄叔迦寶
explained by 鸚鵡寶 lit. the
treasure (red as the beak) of the
macaw. The Butea frondosa. See
also Kanaka.

KINNARA (Siam. Kinon. Tib.
Miham tchi) 緊那羅 or 非
人 lit. not men or 疑神 doubtful
(horned) spirits. Demons (dan-
gerous to men), the musicians
(represented with horse heads) of
Kuvêra.

KLICHTA MANAS v. Vidjñâna.

KÔCHA KARAKÂ v. Abhidharma
kôcha karakâ.

KÔKÂLÎ or **Kukâli** or **Gôkâli** 俱
迦利 explained by 惡時者
lit. one of a bad time. The
parent of Dêvadatta, the latter
being called Kôkâliya (son of
Kôkâli). See also Gôpalî.

KÔKILA 拘耆羅 or 拘翅
羅 A bird, probably same as
Kalaviṅka.

KÔLITA 拘隸多 or 俱利
迦 or 俱律陀 or 拘栗
The father of Mahâmaudgalyâ-
yana.

KÔÑKAṆAPURA 恭建那補
羅 An ancient kingdom, the
modern Goa and North-Canara.

KÔÑYÔDHA 恭御陀 An an-
cient kingdom, the modern Gan-
jam, on the East coast of India.

KÔSALA or **Kôs'ala** (Singh.
Kosol) 憍薩羅 or 喬薩
摩 (1.) Southern Kôsala or
Dakchinakôsala, an ancient king-
dom, the present Gundwana and
Berar. (2.) Northern Kôsala or
Uttarakôsala, an ancient kingdom,
the modern Oude.

KÔS'AS 俱舍 Dictionaries or
repertories.

KÔṬI (Pâli. Kathi) 俱胝 or
拘胝 or 戈追 explained by
億 lit. ten myriads. A numeral,
equal to 10,000,000. See also
Lakkha.

KOTLAN 珂咄羅 An ancient
kingdom, W. of Tsungling moun-
tains, S. of Karakul lake.

KÔVIDARA 拘鞞陀羅
The *Bauhinia variegata*.

KRAKUTCHCHANDA
(Pâli. Kakusanda. Siam. Phra
Kukusom. Tib. Hkor vah djigs.
Mong. Ortchilöng ebdektchi or
Kerkessundi) 迦羅鳩村
馱 or 迦羅迦村馱 or
羯羅迦忙陀 or 羯洛
迦孫馱 or 拘樓奉佛
or 拘留孫佛 explained by
所應斷已斷 lit. (one
who) readily makes the right
decision. The first of the 5 Bud-
dhas of the Bhadrakalpa, the 4th
of the 7 ancient Buddhas, native
of 安和城 Kchemavati, des-
cendant of the Kâs'yapa family,
son of 禮德 (Singh. Aggidatta)
and 善枝 (Singh. Wisakha),
teacher of 薩尼 (Singh. San-
jawi) and 毗樓 (Singh. Wad-
hura). His favourite tree was
the Sirîsa; he converted 40,000
persons, whilst human life lasted
40,000 years.

KRIS'NAPAKCHA 黑分
lit. the black portion. A division
of time, 14—15 days: See S'uk-
lapakcha.

KRIS'NAPURA v. Mathûra.

KRITYA (fem. Krityâ) 吉蔗 explained by 起尸鬼 lit. demons digging up corpses, or 訖利多 explained by 買得 lit. bought (slaves). (1.) A class of demons, including Yakchakrityas and Manuchakrityas. (2.) A term of contempt, applied to mischievous persons.

KRÔS'A 枸盧舍 or 拘樓賒 or 俱盧舍 or 拘屢 or 拘盧 explained by 大牛音 lit. the lowing of a big ox. A measure of distance, the 8th part of a Yôdjana, or 5 li.

KUBHÂ 罽賓 The river Kophes (Kabul).

KUBHÂNA 護苾那 or 罽賓 Kophene (v. Kas'mîra), the modern Kabul.

KUKÂLÎ v. Kôkalî.

KUKEJAR 子合國 A country W. of Khoten, 1,000 li from Kaschgar, perhaps Yerkiang.

KUKKUTÂ PADAGIRI 屈屈吒波陀山 or Gurupadagiri 婁盧播陀山 explained by 鷄足山 lit. chicken foot mountain, or by 狼足山 lit. wolf's foot mountain, or by 尊足山 lit. Buddha's foot mountain. A mountain 7 miles S.E.

of Gaya, in which Mahâkâs'yapa is believed to be living even now.

KUKKUTÂ RÂMA or Kuk-kutapada saṃghârâma 屈屈吒阿濫摩 or 屈屈吒波陀僧伽藍 or 鷄足園 lit. chicken foot park. A monastery on Kukkuṭapadagiri, built by As'ôka.

KULAPATI 俱羅鉢底 or 家主 lit. landlord. A title of honour.

KULIKA 拘理迦 A city 9 li S. W. of Nalanda in Magadha.

KULUTA 屈露多 An ancient State, in northern India, famous for its rock temples; the modern Cooloo, N. of Kangra.

KUMÂRA 拘摩羅 or 童子 lit. a youth. (1.) Name of a certain king. (2.) General appellation of royal princes.

KUMÂRA BHÛTA 鳩磨羅浮多 explained by 童子 lit. a youth. A child of about 10 years.

KUMÂRABUDHI 鳩摩羅佛提 or 童覺 lit. youthful intelligence. A S'râmaṇa of the West, translator (A. D. 369-371) of the 四阿含暮抄解 explanation of an abstract of the 4 Agamas by Vasubhadra.

KUMÂRADJÎVA 鳩摩羅耆

婆 or 鳩摩羅什婆 or 鳩摩羅十 or (abbrev.) 鳩摩羅 or 羅十 explained by 童壽 lit. youthful and aged.

A native of Kharachar, son of Kumârâyana and Djivâ, disciple of Vandhudatta, Vimalâkcha and Sûryasoma, great expositor of the Mahâyâna, carried as prisoner to China (A. D. 383), where he was styled 'one of the 4 sons of Buddhism,' introduced a new alphabet and translated some 50 works.

KUMÂRALABDHA 拘摩羅

邏多 explained by 童授 lit. gift of a youth. A follower of the Sāntrāntikah, author of many philosophical works.

KUMÂRARÂDJA 太子 or 王

子 or 王太子 lit. crown-prince, or 法王之子 lit. son of a Dharmavarti. (1.) An epithet of Buddhas of royal descent. (2.) An epithet of Mandjus'ri.

KUMARATA 鳩摩羅多 or

矩摩邏多 or 鳩摩 explained by 童首 lit. chief of princes. A dēva in Paranirmita vas'avartin, reborn in Tuchita, disciple of Kaus'ika, reborn in a Brahmaloṅka, reborn among the Tukhâra as a Brahman, laboured in Central India as the 19th

patriarch, died A. D. 22.

KUMBHÂNDAS or Kumbhândakas

(Siam. Thepa Kumphan) 鳩槃茶 or 究槃茶 or 恭畔茶 or 弓槃茶 explained by 陰囊 lit. scrotum (of monstrous size). A class of monstrous demons (perhaps identic with the 船遮 of Fah-hien).

KUMBHÎRA 金毗羅 or 宮

毗羅 explained by 鰐魚 lit. crocodiles; or by 蛟龍 lit. boa dragons. A crocodile, described as 'a monster with the body of a fish, but shaped like a snake and carrying pearls in its tail;' perhaps identic with the 室獸摩羅 or 失收摩羅 described as 'a four-footed crocodile, over 20 feet long.'

KUMIDHA 拘謎陀 An ancient kingdom (Vallis Comedorum), on the Beloortagh, N. of Badakchan.

KUṆÂLA or Dharmavivardhana

拘拏羅 The son of As'oka; father of Sampadî (who succeeded As'oka, 226 B. C.); of Gāndhâra; his eyes, beautiful as those of the bird Kuṇâla, were gouged out by order of a concubine of his father. See also Ghôcha.

KUṆḌIKÂ 拏稚迦 or 軍持

explained by 濕罐 or 澡瓶

lit. a watering pot. The water bowl of the bhikṣu.

KUṆḌINYA s.a. Kâṇḍinya.

KUṆKUMA 鬱金香 Perfume, prepared from the Turmeric (rhizome) plant, either *Curcuma longa* or *Curcuma aromatica*.

KUṆKUMASTŪPA 鬱金香窠者波 A stūpa (covered with a paste of Kuṅkuma), in honour of Avalôkitêś'vara, at Gāya.

KUNTI 梟帝 Name of a certain Rakchasi.

KURANA 屈浪那 An ancient kingdom, originally a district of Tukhâra, the modern Garana (with mines of lapis lazuli), S. of Robat.

KURUDVÎPA s.a. Uttarakuru.

KURYANA or Kuvayana 鞠利衍那 or 鞠和衍那 An ancient kingdom, N. of the upper Oxus, S. E. of Ferghana, the present Kurrategeen.

KUS'A 矩奢 or 茆草 or 上茅 explained by 吉祥草 lit. grass of lucky augury. Sacred odoriferous grass, *Poa cynosuroides*.

KUS'ÂGÂRAPURA 矩奢揭羅補羅 or 上茅宮城 lit. the city of Kus'a grass palaces, or 山城 lit the mountain city. The ancient cap-

ital of Magadha, 14 miles S. of Behar, deserted by Bimbisâra in favour of Râdjagriha (6 miles farther West).

KUS'ALAMŪLA SAMPARI-GRAHA SŪTRA 佛說華手經 Title of a translation by Kumâradjîva, A. D. 384-417.

KUS'INAGARA or Kus'igrâma (Pâli. Kusinâra. Singh. Cusinana or Cusinara. Tib. Rtsa mtchogh grong) 拘尸那揭羅 or 拘夷那竭 or 拘尸城 or 拘尸那 explained by 九士生地 lit. the birthplace of 9 scholars. An ancient kingdom and city, near Kusiah, 180 miles N. of Patna; the place where Sâkyamuni died.

KUSTANA 瞿薩恒那 or 豁旦 or 澳那 or 屈丹 or 于闐 or 于遁 or 和闐 the metropolis of Tartar (Tochari) Buddhism (since A. D. 300), until the invasion of Mohammedanism; the modern Khoten.

KUSUMA 枸蘇摩 or 白菊花 The white China aster.

KUSUMAPURA 枸蘇摩補羅 or 花宮城 lit. the city of palaces of flowers. The ancient name of Pâtaliputra.

KUSUMA SAÑTCHAYA
SÛTRA 稱揚諸功德經

Title of a translation (A. D. 386
—534).

KUVAYANA v. Kuryana.

KUVÊRA v. Vais'ramana.

LADA v. Lâra.

L.

LADAKH (Tib. Ladag) 於 麼

The upper Indus valley, under
Cashmerian rule, inhabited by
Tibetans.

LÂGHULA s.a. Râhula.

LAHUL v. Lôhara.

LAKCHANAS (Pâli. Assulakunu.
Singh. Maha purusha lakshana)

三十二相 lit. 32 signs.
The marks visible on the body
of every Buddha.

LAKKHA (Singh. Lakhan. Tib.
Laksh) 洛 叉 or 洛 沙 ex-
plained by 十 萬 lit. 100,000.
The 100th part of a Kôti.

LALA v. Lâra.

LALITAVISTARA (Tib. Rgya cer
rol pa). Title of several transla-
tions of a biography of S'âkya-
muni, viz. (1.) 方 等 本 起 經
or 晉 曜 經 (lit. Samanta prab-
hâsa sâtra), by Dharmaraksha,
A. D. 308; (2.) 方 廣 大 莊
經 or 神 童 遊 戲 經 or

神通遊戲經 by Divākara,
A. D. 683.

LAMBÂ 藍 婆 A certain Rak-
chasi.

LAMBINÎ see Lumbinî.

LAMBURA or Lambhara 藍 勃
羅 A mountain (with a famous
Nâgahrada), the present Laspis-
sor, in Kohistan, N. of Kabul.

LAMPÂ or Lampâka 濫 波 An
ancient kingdom on the Laghmân
mountains, N. of the Kabul, E.
of the Alingar and W. of the
Kunar rivers.

LAÑGALA 狼 揭 羅 An
ancient tribe of Shivaites in wes-
tern Pundjab (now located near
Katch Gandava, in Beluchistan).

LAÑKÂ (Tib. Sing ga glin) 楞
伽 or 駁 伽 or 楞 求 羅
伽 explained by 不 可 住
lit. uninhabitable. (1.) A moun-
tain in S. E. corner of Ceylon
with a city of demons (Lañkâ-
purî). (2.) The island of Ceylon.

LAÑKÂVATÂRA SÛTRA. Title
of 3 translations of a polemical
philosophical treatise, based on
the teaching said to have been
given by S'âkya-muni on mount
Lañkâ, viz. (1.) 楞 伽 阿 跋
多 羅 寶 經 by Guṇabhadra,
A. D. 443, (2.) 入 楞 伽 經
by Bodhirutchi, A. D. 513, (3.)
大 乘 楞 伽 經 by S'ikchân.

anda, A. D. 700—704.

LÂRA or Laḍa 羅 (1.) Mâlava

南羅 lit. southern Lâra. (2.)

Vallabhi 北羅 lit. northern Lâra.

LATA s. a. Karṇasuvarṇa.

LÂVA 臘縛 or 羅婆 The 900th part of a Takchatra, equal to 1 minute and 36 seconds.

LIKCHÂ 蠟 lit. a nit. The 131,712,000th part of a Yôdjana.

LIMBINÎ v. Lumbinî.

LINGA S'ARÎRA s. a. Dharma-kâya.

LITCHHAVI (Singh. Lichawi. Tib. Lidschawji) 梨車 or 梨車 or 栗咕𪔐 explained by 力士 lit. mighty heroes. The republican rulers of Vâis'âlî, the earliest followers of S'âkyamuni.

LÔHARA or Lahul 洛護羅 Kingdom and tribe (Malli, who subsequently moved S. and founded Mâlava), anciently N. of Kuluta.

LÔHITAKA v. Rôhitaka.

LÔKADJYÊCHTHA (Siam. Lôkavithu. Tib. Ndjig rtengyi) 世尊 lit. honoured by the universe. An epithet of every Buddha.

LÔKÂNTARIKA v. Nâraka.

LÔKANUVARTANA SÛTRA 佛說內藏百寶經

Title of a translation by Lôkarakcha, A. D. 25—220.

LÔKAPÂLA 護世者 lit. guardian of the universe. Title given to valorous deities and saints, as the Tchatur Mahârâdjas, Avalôkitês'vara, and others.

LÔKÂYATIKA or Lôkâyata 路伽耶陀 explained by 惡論 lit. wicked talk or by 順世外道 lit. heretics who follow (the ways of) the world. A brahminical sect of 'teachers who injure their pupils and return acts of kindness by wicked replies,' corresponding with an atomistic sect (attached to the atheistic doctrines of the Tchâr-vâkas) of 'pupils who injure their teachers and return acts of kindness by wicked queries,' called 逆路伽耶陀 lit. Anti-lôkâyatikas.

LÔKÊS'VARARÂDJA 盧迦委斯諦 or 世尊 lit. lord of the universe. (1.) Name of a certain Buddha. (2.) Epithet of Avalôkitês'vara and other deities and saints.

LÔKÔTTARAVÂDINÂH 盧俱多婆拖部 or 說出世部 or 出世說部 lit. the School of those who pretend to have done with the world. A subdivision of the Mahâsaṃghikâh, attached to the Hinâyâna

School.

LUMBINÎ or Limbinî or Lavini or Lambini (Mong. Lampa) 嵐毗尼 or 龍彌你 or 論民 or 林微尼 or 臘伐尼 or 解脫處 lit. the place of delivery (v. Pratimôkcha). The park in which Mâyâ gave birth to S'âkyamuni, 15 miles E. of Kapilavastu.

M.

MACHA 摩沙 explained by 豆 lit. pea. A weight, equal to 5 Raktikâs or $10\frac{15}{16}$ grains (Troy).

MADHAKA or Madhuka 末杜迦 or 末度迦 or 摩頭 explained by 美果 lit. a pleasant fruit. The *Bassia latifolia*.

MADHAHA v. Mâthava.

MADHURA 美 lit. pleasant. A king of Gandharvas.

MADHURASVARA 美音 lit. pleasant sound. (1.) A king of Gandharvas. (2.) A son of Sudhîra and Sumêtra, converted by Ananda.

MADHYAMIKA 中論性教 A School, founded by Nâgârdjuna, teaching a system of sophistic nihilism, which dissolves every proposition into a thesis and its antithesis and denies both.

MADHYADÊS'A (Pâli. Madj-djadêsa. Siam. Matxima prathet)

中國 lit. the middle kingdom.

Common term for Central India.

MADHYAMÂGAMA v. Âgama.

MADHYÂNTA VIBHÂGA S'ÂSTRA. Title of 2 works

by Vasubandhu, viz. (1.) 中邊分別論 translated by Paramârtha, A. D. 557—569, and (2.)

辨中邊論 translated by Hiuen-tsang, A. D. 661.

MADHYÂNTA VIBHÂGA S'ÂSTRA GRANTHA

辨中邊論頌 A work ascribed to Maitrêya, translated by Hiuen-tsang, A. D. 661.

MADHYÂNTIKA (Tib. Nimaig-ung) 末由底迦 or 末由地 An Arhat of Dahala, disciple of Ananda, who converted Cashmere.

MADHYIMÂYÂNA 中乘

lit. the middling conveyance (sc. to Nirvâna). An abstract category, unknown to Southern Buddhists, in which are classed all systems poised between Mahâyâna and Hinâyâna. It corresponds with the state of a Pratyêka Buddha who 'lives half for himself and half for others, as if sitting in the middle of a vehicle, leaving scarcely room for others.'

MÂGADHA 摩揭陀 or

摩竭提 or 摩伽陀 explained by 善勝 lit. virtuous conqueror or by 星處 lit. starry dwelling. (1.) A richi, reborn in heaven, who gave the name to South Bahar. (2.) A kingdom of Central India (Southern Bahar), the cradle of Buddhism (up to 400 A. D.), covered with vihâras and therefore called Bahar.

M A G H A 磨祛 The second winter month.

M A H A B A L A 竺大力 A S'ramaṇa of the West, a translator (A. D. 197) of a Tcharyà nidâna sūtra 修行本起經, a life of S'âkyamuni.

MAHÂBHADRÂ v. Gaṅgâ.

MAHÂBHERI HÂRAKA PARIVARTA 大法鼓經 Title of a translation by Guṇabhadra, A. D. 420—479.

MAHÂBHIDJŅA DJŅÂNÂBHIBHU 大通智勝 lit. conqueror of all-pervading wisdom. A fabulous Buddha, whose realm is Sambhâva, in the Mahârûpa kalpa. Having spent 10 middling kalpas in ecstatic meditation, he became a Buddha and retired again in meditation for 84,000 kalpas, during which time his 16 sons continue (as Buddhas) his teaching, being incarnate as Akchôbhyâ, Mêrukûta, Siṃhag-

hôcha, Siṃhadvadja, Akâsapratichhita, Nityapativrita, Indradhvadja, Brahmadhvadja, Amitâbha, Sarvalôkadhâtu pâdra vôdvêga pratyuttirna, Tamâlapatra tchandana-gandha, Mêrukâlpa, Mêghasvara, Mêghasvararâdja, Sarvalôka bhayâstambhitatva vidhvamsanakara, and S'âkyamuni.

MAHÂBODHI SAMĠHÂRÂMA 摩訶菩提寺 lit. the monastery of great intelligence. A vihâra near the Bodhidrûma at Gâyâ.

MAHÂBRAHMÂ 大梵天王 A title of Brahma, as lord of the inhabitants of the Brahmâlôkas.

M A H Â B R A H M Â N A S (Singh. Mahabrahmas. Tib. Tchangs pa tchen po) 大梵 lit. great Brahma. The 3rd Brahmâlôka, the 3rd region of the 1st Dhyâna.

MAHÂBRAHMÂ SAHÂMPATI v. Brahma Sahâmpati.

MAHÂDANḌA DHÂRAṆÎ 大寒林聖難拏陀羅尼經 Title of a translation, by Dharmadêva, A. D. 973—981.

M A H Â D Ê V A 摩訶提婆 or 大天 lit. great dêva. (1.) A former incarnation of S'âkyamuni, as a Tchakravartî. (2.) An Arhat, author of many S'âstras, who fell into heresy. (3.) A title of Mahês'vara.

MAHÂDÊVÎ 摩訶提鼻耶
or 功德天 lit. the dēva of
merits. Title of Mahēs'vara's
wife See also Bhima, Marichi,
Sarasvati.

MAHÂDHARMA 妙法 lit.
wonderful law. A king of Kin-
naras.

MAHÂKÂLA (Tib. Nag po tchen
po. Mong. Jeke charra) 大神
王 lit. great, spirit king. (1.)
A disciple of Mahâdêva, now
guardian deity of monasteries.
His image (with black face) is
placed in the dining hall. (2.)
A title of Mahēs'vara.

MAHÂKALPA v. Kalpa.

MAHÂKARUNA PUNḌARIKA
SŪTRA. Title of two transla-
tions, viz. 大乘大悲分
陀利經 A. D. 350—432, and
大悲經 by Narendrayas'as
and Dharmapradjña, A. D. 552.

MAHÂKÂS'YAPA or Kâs'yapa
(Singh. Kasyapa. Tib. Odsrung
tchen po. Mong. Gascib) 摩訶
迦葉波 or 摩訶葉 or
or 迦葉頭陀 (Kas'yapa-
dhātu) explained by 食光 lit.
(he who) swallowed light, ('be-
cause his mother, having in a
former life obtained a relic of
Vipas'yin in form of a gold-
coloured pearl, became radiant

with gold-coloured light'). A
Brahman of Magadha, disciple
of S'âkyamuni, after whose death
he convoked and acted as chair-
man (Ârya Sthavira, 上座)
of the first synod. He was the
first compiler of the canon, and
the first patriarch (until 905 or
499 B. C.), and is to be reborn as
Buddha Ras'miprabhâsa. See also
Kâs'yapîyâh.

MAHÂKÂS'YAPA SAMGHITI
摩訶迦葉會 Title of a
translation (A. D. 541) by Upa-
s'ûnya.

MAHÂKÂTYÂYANA v.
Kâtyâyana.

MAHÂKÂUCHTHILA 摩訶俱
絺羅 or 摩訶拘絺羅
or 俱祇羅 explained by 大
膝 lit. (one who had) large
knees. A disciple of S'âkyamuni,
maternal uncle of S'âriputra,
author of the Saṃghâtîparyâya
s'âstra.

MAHÂKÂYA 大身 lit. large
body. A king of Garudas.

MAHÂMÂITRÎ SAMÂDHI 大
慈定 lit. samdâhi of great
benevolence. A degree of ecstatic
meditation.

MAHÂMANDÂRAVA 摩訶曼
陀羅 s.a. Mandârava.

MAHÂMAÑDJÛCHAKA 摩訶
殊沙 v. Mañdjûchaka.

MAHÂMAÑI VIPULÂ VIMÂNA
VIS'VA SUPRATIS'THITA
GUHYA PARAMA RAHASYA
KALPARÂDJA DHÂRANÎ.
Title of 3 translations, viz. (1.)

牟梨曼陀咒經 A. D.
502—557, (2.) 廣大寶樓
閣善住秘密陀羅尼
經 by Bodhirutchi, A. D. 706,

and (3.) 大寶廣博樓閣
善住秘密陀羅尼經 by
Amoghavadjra, A. D. 746—771.

MAHÂMATI 馬曷麻諦 or
大慧 lit. great wisdom. A
fictitious Bodhisattva mentioned
in the Lañkāvatāra sūtra.

MAHÂMAUDGALYÂYANA or
Maudgalyâyana or Maudgalaput-
tra (Singh. Mugalan. Tib. Mouh
dgalyi bu) 摩訶目犍羅
夜那 or 摩訶目建連
or 大目犍連 or 大目乾
連 or 目連 or 目伽略

or 沒特伽羅子 (Maudgala-
puttra) or 沒力伽羅子

or 毛駄伽羅子
or 勿伽羅子 explained by

胡豆 Mudga (lentil), because
'one of his maternal ancestors
lived exclusively on lentils'. (1.)

The left-hand disciple (侍佛
左邊) of S'âkyamuni, also
called Kôlita, distinguished by

magic power (神通第一)
by which he viewed S'âkyamuni
in Tushita and made a statue of
him, and went to hell to release
his mother. He died before his
master, but is to be reborn as
Buddha Tamâla patra tchanda
nagandha. (2.) Name of two
great leaders of the Buddhist
Church who lived several centu-
ries later.

MAHÂMÂYÂ or Mâyâ or Mâtrikâ
摩訶摩邪 or 摩耶第脾
(Mâyâ dêvi) or 摩耶夫人
(lady Mâyâ) or 佛母 lit.
mother of Buddha, explained by
幻 lit. illusion, or by 大術
lit. great mystery, or by 大清
lit. great purity. The immacu-
late mother of S'âkyamuni, whom
the latter visited and converted
in Tushita. She reappeared on
her son's death and bewailed his
departure.

MAHÂMÂYÂ SÛTRA 摩訶摩
耶經 Title of a translation, A.
D. 560—577.

MAHÂMÂYÛRÎ VIDYÂ-
RÂDJNÎ SÛTRA. Title of
6 translations, viz. (1.) 佛說
大孔雀王神咒經 by
S'rîmitra, A. D. 317—420, (2.)
佛說大孔雀王雜神
咒經, by S'rîmitra, A. D. 317—
420, (3.) 大金色孔雀王咒

經 by Kumâradjîva, A. D. 384—417, (4.) 佛說孔雀王咒經 by Saṃghapāla, A. D. 502—557, (5.) 佛母大孔雀明王經 by Amoghavadjra, A. D. 618-907, and (6.) 佛說大孔雀咒王經 A. D. 705.

MAHÂMUTCHILINDA or Mutchilinda 摩訶目真鄰陀 or 目詣隣陀 or 牟真鄰陀 or 目支隣陀 or 支隣 explained by 解脫處 lit. place of redemption. (1.) A Nāga king, tutelary deity of a lake (near Gayâ) at which S'âkyamuni engaged 7 days in meditation under his protection. (2.) A mountain (Mahâmutchilinda parvata) and forest surrounding that lake.

MAHANADA v. Mahî.

MAHÂNÂMAN (Singh. Mahanamâ) 摩訶男 A son of Drônôdana râja, one of the first five disciples of S'âkyamuni.

MAHÂNDHRA or Mahêndrî 大安達羅 or Râdjamahêndrî. A city, near the mouth of the Godavery, the present Radjamundry.

MAHÂNÎLA 摩訶尼羅 explained by 大青珠 lit. a large blue pearl. A precious stone, perhaps identic with Indranîla makta.

MAHÂPARINIRVÂNA SÛTRA

Title of 5 translations, viz. (1.) 大般涅槃經 by Dharmarakcha, A. D. 416—423; (2.) 大般泥洹經 by Fah-hien and Buddhahadra, A. D. 217—418; (3.) 佛臨涅槃記法住經 by Hiuën-tsang, A. D. 652; (4.) 佛說方等泥洹經 A. D. 317-420; (5.) 佛般泥洹經 A. D. 290—306.

MAHÂPRADJÂPATÎ or Gâutami 摩訶波闍波提 or 摩訶波闍波提 explained by 大愛道 lit. path of great love, or by 大生主 lit. great lord of life (Pradjâpati), or by 衆主 lit. superior of the community (of nuns). The aunt and nurse of S'âkyamuni, the first woman admitted into the priesthood, first superioress of the first convent; to reappear as a Buddha called Sarvasattva priya dars'ana.

MAHÂPRADJÂPÂRAMITÂ SÛTRA 大般若波羅蜜多經 A collection of 16 Sûtras, expounding the philosophy of the Mahâyâna School.

MAHÂPRATIBHÂNA 大樂說 lit. one who discourses pleasantly. A fictitious Bodhisattva.

MAHÂPRATIĪHÂRYOPADES'A 大神變會 Title of

a translation by Bodhirutchi, A. D. 618—907.

MAHÂPRATISARA VIDYÂ-RÂDJNÎ 普徧光明燄鬘清淨熾盛如意寶印心無能勝大明王大隨求陀羅尼經

Title of a translation by Amoghavajra, A. D. 746—771.

MAHÂPÛRŅA 大滿 lit. great and full. A king of Garuḍas.

MAHÂPURUCHA LAKCHA-NÂNI v. Lakchaṇas.

MAHÂPURUCHA S'ÂSTRÂ 大丈夫論 Title of a work by Devala, translated A. D. 397-439.

MAHÂRÂCHṬRA 摩訶剌佉 An ancient kingdom in the N. W. of the Deccan; the Maharratta country.

MAHÂRÂDJA v. Tchatur mahârâdja kayika.

MAHÂRATNAKÛṬA SÛTRA 大寶積經 A collection of 49 Sûtras, arranged by Bodhirutchi.

MAHÂRÂURAVA (Siam. Mahârôruva) 大號叫 or 大叫 or 大呼 lit. great crying. The 5th of the 8 hot hells, where 24 hours equal 800 mundane years, surrounded by volcanoes which bar all escape.

MAHARDDHIPRÂPTA 如意

lit. at pleasure. A king of Garuḍas.

MAHÂRÛPA 大相 lit. great signs. The kalpa of Mahâbhidjña djñanâbhibhu.

MAHÂSÂMBHAVA 大成 lit. great completion. A fabulous realm in which innumerable Buddhas, called Bhîchmagardjita ghôchasvararâdja, appeared.

MAHÂSÂMĜHA VINAYA 摩訶僧祇律 The Vinaya of the Mahâsâmgghikâh, translated by Buddhahadbra, A. D. 416.

MAHÂSÂMĜHIKÂH or Mahâsâmgghanikâya 摩訶僧祇部 or 大眾部 lit. School of the great assembly (priesthood). A School, formed after the 2nd synod (B. C. 443), in opposition to the Mahâsthâvirâh School. Followers of Mahâkâs'yapa. Their textbook is the Pratimôkcha. After the 3rd synod (B. C. 246) this School split into 5 branches, v. Pûrvas'âilâh, Avaras'âilâh, Hâimavatah, Lôkôttara vâdinâh, and Pradjñaptivâdinâh. See also Dharmakala.

MAHÂSANNIPÂTA 大集部 A division of the Sûtra piṭaka, containing Avadânas (q. v.)

MAHÂSÂRA 摩訶娑羅 Ancient city, the present Masar, near Patna.

MAHÂSAHASRA PRAMAR-DANA 佛說守護大千

國土經 Title of a translation by Dānapāla A. D. 980—1000.

MAHÂSATTVA 媽哈薩督呀 or **摩訶薩埵** The perfected Bodhisattva, as greater (Maha) than any being (sattva) except Buddhas, or as using the Mahâyâna to save other beings.

MAHÂSATTVA KUMÂRA RÂDJA 摩訶薩埵王子 lit. the great being and royal prince. Title of S'âkyamuni.

MAHÂS'RAMAṆA 大沙門 lit. the great S'ramaṇa. Epithet of S'âkyamuni.

MAHÂS'RÎ SÛTRA 佛說大吉祥天女十二名號經 Title of a translation by Amoghavadjra, A. D. 746—771.

MAHASTHÂMA or Mahasthana-prapta **大勢至菩薩** A Bodhisattva (perhaps Mâudgalyâyana) belonging to the retinue of Amitâbha.

MAHÂSTHÂVIRÂḤ v. Sthâvirah.

MAHÂTÂPANA v. Pratâpana.

MAHÂTÂRAKA 摩訶怛羅 explained by **道官** lit. officer of the road. An official guide or escort.

MAHÂTCHAKRAVÂLA 大鐵圍 lit. the great iron enclosure. The larger one of the two Tchakravâlas.

MAHÂTCHAMPÂ 摩訶瞻波 An ancient kingdom in Burmah.

MAHÂTCHÎNA 磨訶至那 lit. great China. Name of China (since the Tsin dynasty, A. D. 265). See Tchîna.

MAHÂTÊDJAS 大威德 lit. great dignity and virtue. A king of Garuḍas.

MAHÂVÂDÎ 大論師 lit. doctor of philosophy. Title of eminent scholars, especially of expositors of the Saṃkhyâ and Vais'êchika systems.

MAHÂVADJRAMÊRU S'IKHARA KÛTÂGÂRA DHÂRANI 大金剛妙高山樓閣陀羅尼經 Title of a translation by Dānapāla, A. D. 980—1,000.

MAHÂVAIPULYA v. Vaipulya.

MAHÂVAIPULYA MAHASAN-NIPÂTA BODHISATTVA BUDDHÂNUSMRITI SAMÂDHI 佛說大方等大集菩薩念佛三昧經 Title of a translation by Dharmagupta, A. D. 589—618.

MAHÂVAIPULYA MAHÂSAN-NIPÂTA BHADRAPÂLA SÛTRA 大方等大集賢護經 Title of a translation by Dñânagupta and others, A. D. 594.

MAHĀVANA SAṂGHĀRĀMA

摩訶伐那伽藍摩

or 大林寺 lit. the monastery of the great forest. A famous monastery, S. of Mongali.

MAHĀVIHĀRA VĀSINĀH

摩訶毗訶羅住部

lit. School of dwellers in large vihāras. A subdivision of the Mahāsthāvirāḥ, opposing the Mahāyāna doctrines.

MAHĀVIBHĀCHĀ S'ĀS-

TRA 大毗婆沙論

A philosophical (Hināyāna) treatise by Buddhāsa.

MAHĀVIHĀRA 摩訶毗訶

羅 A monastery in Ceylon,

where Fah-hien (A. D. 400) found 3000 inmates.

MAHĀVRIKCHA RICHI 大樹

仙 lit. the hermit of the great

tree. An ascetic called Vāyu, whose body finally resembled a decayed tree. See Kanyākubdja-

MAHĀVYŪHA 大莊嚴

lit. great ornament. The kalpa of Mahākāś'ya Buddha.

MAHĀYĀNA (Mong. Jeke Kū)

摩訶衍那 or 摩訶衍

or 摩訶乘 explained by 大

乘 lit. great conveyance. (1.)

A later form of the Buddhist dogma, one of the 3 phases of its development (v. Triyāna), corresponding to the 3rd degree of

sainthood, the state of a Bodhi-sattva, who, being able to transport himself and others to Nirvāṇa, may be compared with a large vehicle (大乘). A School

formed by Nāgārdjuna, which flourished especially in Tchākuka, but influenced more or less the whole Buddhist church. The characteristics of this system are an excess of transcendental speculation tending to abstract nihilism, and the substitution of fanciful degrees of meditation (Samādhi and Dhyāna) in place of the practical asceticism of the Hināyāna School. It is not known to Southern Buddhists as a separate system, though it appears to have influenced Singhalese Buddhists, whom Hiuen-tsang classed among the followers of the Mahāyāna School. (2.) A S'rāmaṇa of the West, translator of the Vinaya of the Sthāvirāḥ, A. D. 483—493.

MAHĀYĀNĀBHIDHARMA

SAṂGĪTI S'ĀSTRA 大乘阿

毗達磨集論

A philosophical treatise by Asaṅgha, translated by Hiuen-tsang, A. D. 652.

MAHĀYĀNĀBHIDHARMA

SAṂYUKTA-

SAṂGĪTI S'ĀSTRA 大

乘阿毗達磨雜集論

A commentary on the preceding work, compiled by Sthitāmāti,

translated by Hiuen-tsang, A. D. 646.

MAHÂYÂNA DÊVA 摩訶邪那提婆 lit. the dêva of the Mahâyâna School. Epithet of Hiuen-tsang (釋玄奘 or 陳禱), who travelled (A. D. 629—645) through Central Asia and India, author of the **大唐西域記** Record of Western Kingdoms, published under the T'ang dynasty, A. D. 648; translator and editor of some 75 works on the Mahâyâna system. See also Mòkcha dêva.

MAHÂYÂNA SAMPARIGRAHA S'ÂSTRA 攝大乘論 A collection of philosophical treatises on the Mahâyâna system, by Asaṃgha, translated by Paramartha, A. D. 563.

MAHÂYÂNA YOGA v. Yoga s'âstra.

MAHÂYÂNOTTARA TÂNTRA S'ÂSTRA 究竟一乘寶性論 Title of a translation by Ratnamati, A. D. 508.

MAHÊNDRA (Pâli. Mahinda. Singh. Mahindo) **摩晒陀** or **晒陀** or **魔醯因陀羅** or **摩訶因羅** explained by **大帝** lit. great ruler. A younger brother (or son) of As'ôka who, as viceroy of Udyana, led

a dissolute life, but, when fallen into disgrace, he repented, became an Arhat, and went to Ceylon where he founded the Buddhist church still flourishing there.

MAHÊS'VARA 摩醯涇伐羅 or **魔醯首羅** or **魔醯** explained by **大自在** lit. great sovereign, or by **天王** lit. a king of dêvas. Shiva, "a deity with 8 arms and 3 eyes, riding on a white bull and worshipped by heretics;" the "Lord of one great chiliocosmos," who resides above Kâmadhâtu. Hiuen-tsang specially noticed Shiva temples (built of blue sand stone) in the Punjab.

MAHÊS'VARA DÊVA 大自在天 lit. the great independent dêva. An epithet of Shiva.

MAHÊS'VARAPÛRA or **Matchivâra 魔醯涇伐羅補羅** Ancient city and kingdom in Central India, the present Machery.

MAHÎ or **Mahânada 莫訶** (1.) A small tributary of the Nâiraṃdjanâ, in Magadha. (2.) The modern Mbye, flowing into the gulf of Cambay.

MAHINALÂ 拔提 A vihâra on Ceylon, near Anuradbapura, famous when Dharmagupta lived there.

MAHIRAKULA 魔醯邏矩羅

explained by 大族王 lit. king of a great tribe. A king who persecuted Buddhists in the Punjab (A.D. 400), fled, when defeated by Bâlâditya, to Cashmere, assassinated its king and persecuted Buddhists there until "hell swallowed him up."

MAHÎS'ÂSAKÂH or Mahîs'âsikas

磨醯奢娑迦部 or 彌

喜捨娑阿部 or 彌沙

塞部 explained by 化地部

lit. the School of the earth transformed (i.e. by the influence of Buddhism), or by 正地部 lit. the School of the rectified earth. A subdivision of the Sarvâstivâdâh.

MAHÎS'ÂSAKA VINAYA

彌沙塞部五分律

Title of a translation by Buddhadjîva, A.D. 424, the standard code of the foregoing School.

MAHORAĞA (Tib. Ltohye

tchen po) 摩睺羅伽 or

摩睺羅伽 or 牟呼洛

or 莫呼洛 or 摩休勒

or 摩護羅議腹 lit. large

belly or by 蟒神 lit. boa spirit.

A class of demons, shaped like a boa.

MAITRÂYANÎPUTTRA v.

Pûrṇa maitrâyaṇî putra.

MAITRÊYA (Pâli. Mettâyo.

Singh. Maitri. Siam. Phrai. Tib-Byampspa mgon po or Chamra.

Mong. Maidari) 梅恒麗邪

or 昧恒履曳 or 彌勒

explained by 慈氏 lit. he whose

name is charity. A fictitious

Bodhisattva often called Aditja, a

principal figure in the retinue of

S'âkyamuni, though not a historic

disciple. It is said S'âkyamuni

visited him in Tuchita and ap-

pointed him to issue thence as

his successor after the lapse of

of 5,000 years. Maitrêya is the

expected Messiah of the Bud-

dhists and even now controls the

propagation of the faith. A

philosophical School (五性宗

lit. School of the five-fold nature)

regards him as their founder.

Statues were erected in his honour

as early as B. C. 350. See also

Avalokitês'vara, Pûrṇamaitrâyaṇi

and Mañdjûs'ri.

MAITRÊYABHADRA 慈賢

A native of Magadha, translator

of 5 works (A. D. 1125).

MAITRÊYA PARIPRITCHT-

CHÂ. Title of 3 translations, viz.

(1.) 佛說大乘方等要

慧經 A. D. 25—220, (2.) 彌

勒菩薩八法會 and (3.)

彌勒菩薩所問會,

the latter two by Bodhirutchi, A.

D. 386—534.

MAITRÊYA VYÂKARAṆA.

Title of 3 translations, viz. (1.)

佛說彌勒下生經

by Kumâradjîva, A. D. 314—417,

(2.) 佛說彌勒來時經

A. D. 317—420, and (3.) 佛說

彌勒下生成佛經

A. D. 701.

MAITRÎBALA RÂDJA 慈力

王 lit. the King of strength of affection. A former incarnation of S'âkyamuni, when he shed his blood to feed starving Yakchas.

MAKARA 摩竭羅 or 摩竭

A monster shaped like a fish.

IAKHAI (Mong. Gobi) 莫賀

延 The desert of Gobi. See also Navapa.

MÂLÂDHARÎ 持瓔珞 lit.

holding a necklace of pearls. A certain Rakchasi.

MÂLÂGANDJA VILÊPANA

DHÂRANA MANÐANA

VIBHUSA NATTHÂNÂ

不着香華鬘不香塗

身 lit. thou shalt not adorn thyself with wreaths of fragrant flowers nor anoint thy body with perfume. The 8th Sikchâpada.

MÂLÂKUTÂ 秣羅矩吒

or Malâya 摩賴耶 explained

by 光明國 lit. the kingdom of light and brightness Ancient State on the coast of Malabar, once (A. D. 600) the headquarters of the Nirgranthas.

MÂLÂKUTÂ DANTÎ 曲齒

lit. curved teeth. A certain Rakchasi.

MALÂSA 秣羅娑 A valley in

the upper Punjab.

MÂLÂVA or Lâra 摩臘婆

Ancient State in Central India, the present Malva, famous for its heretical sects.

MALÂYA v. Mâlâkuta.

MÂLÂYAGIRI 南海摩

羅耶山 (1.) A mountain range S. of Mâlâkuta. (2.) A mountain on Ceylon with a city (Lañkā) of Yakchas on its summit.

MALLA 末羅 explained by 力

士 lit. mighty heroes. Epithet of the inhabitants of Kus'inagara and Pâvâ.

MALLIKA 末利 or 摩利

explained by 柰 lit. plum. (1.)

The wife of Prasênadjit. (2.)

The narrow leaved Nyctanthes (with globular berries 柰); the flower, now called Casturi (musk) because of its odour.

MANAS 意 lit. the mind. The

6th of the Chaḍâyatana, the mental faculty which constitutes man as an intelligent and moral being. See also Vîdjñâna.

MÂNASA or Manasvin 摩那斯

explained by 意流出 lit. efflux of the mind (sc. of Brahma), or

by 大身 lit. large body. (1.) The lake Manasa sarovara (or Anavatapta). (2.) The tutelary deity (nāga) of that lake.

M Â N A V A 摩那婆 or 摩納縛迦 (Manavaka) or 那羅摩那 (Naramana) or 那羅摩納 (Naramava) explained by 人 lit. a man or by 年少淨行 lit. a young Brahman. General designation for a Brahman youth (lit. a descendant of Manu).

MANDAKA 門擇迦 Elementary sounds (so called in Pāṇini's grammar).

MANDALA 曼荅辣 (1.) The circle of continents around the Mēru. (2.) Magic circles used in sorcery. (3.) Circular plate (with 5 elevations representing the Mēru and the 4 continents) placed on every altar.

MANDĀRA or Mandarāva 曼陀羅 explained by 意適 lit. according with the wish, or by 天妙花 lit. wonderful celestial flower. One of the 5 shrubs of Indra's heaven, resembling the *Erythrina fulgens* or *Erythrina Indica*.

MAÑDJŪCHAKA 曼殊沙 or 曼殊顏 explained by 柔軟 lit. pliable. *Rubia cordifolia*,

yielding the madder (munjeeth) of Bengal.

MAÑDJUS'RÎ or Mañdjunātha or Mañjudêva or Mañdjughocha or Mañdjusvara (Tib. Hdjam dvyang or Hdjam dpal) 曼殊室利 or 曼殊尸利 or 文殊師利 or 文殊 or 曼首 explained by 妙吉祥 lit. wonderful lucky omen or by 妙德 lit. wonderful virtne. (1.) A legendary Bodhisattva, also styled Mahāmāti (大智 lit. great wisdom), Kumara rādja (q. v.) and 千臂千鉢教王 lit. religious king with 1,000 arms and 1,000 alms-bowls. It is said, that he attended many Buddhas in a (fabulous) universe called Ratnēya (寶氏 lit. precious family), E. of our world; that he was in the retinue of Sākya-muni, and composed many Sūtras; that the daughter of Sāgara obtained Buddhahood through his teaching; that he is now a Buddha, called 龍種尊耆 lit. the Ārya of Nāgas, and resides on a (fabulous) mountain, somewhere in the N. E. of our universe, called 清涼山 lit. the pure and cool mountain, attended by 1,000 Bodhisattvas. Mañdjus'rî has become an object of worship in all the churches of Northern Buddhism, but most

especially in Shansi (China). Fah-hien (A. D. 400) found Mañdjus'rî generally worshipped by followers of the Mahâyâna School, whilst Hiuën-tsang (A. D. 603), who saw at Mathurâ a stûpa containing the remains of Mañdjus'rî's body, connects his worship especially with the Yogâtchârya School. It is supposed that Mañdjus'rî lived 250 years after Sâkyamuni's death, i. e. B. C. 293. The Mahâyâna School treated the dogma of Mañdjus'rî as the apotheosis of transcendental wisdom, identifying him with Vis'vakarman, and giving him (as the personified wisdom) the same place in their trias of Bodhisattvas (with Avalokitês'vara and Vadjrapâñi) which Brahma occupies in the Indian Trimurti. The Yogâtchârya School placed Mañdjus'rî among their seven Dhyâni Bodhisattvas, as the spiritual son of Akchôbhya Buddha, and identified him with Vadjrapâñi. A later branch of the Mahâyâna School (一性宗 lit. School of one nature), which asserts that all beings have the same nature as Buddha, claimed Mañdjus'rî as their founder. (2.) The son of an Indian King (circa 968 A. D.), who came to China but was driven away again by the intrigues of other priests.

MAÑDJUS'RÎ BUDDHAKCHÊ-

TRA GUṆA VYŪHA. Title of two translations, viz. 文殊師利授記會 by S'ikehânanda, A. D. 618—607, and 文殊說般若會 by Mandra, A. D. 502—557.

MAÑDJUS'RÎ NÂMA SAṅGÎTI 文殊所說最勝名義經 Title of a translation by Suvarṇadhâraṇi, A. D. 1113.

MAÑDJUS'RÎ PARIPRITCCHHA. Title of two translations, by Divâkara (A. D. 983 and later).

MAÑDJUS'RÎ SADVRI-TTA GUHYA TANTRA RÂDJASYA VIMŚ'ATIKA KRODHA VID-JAY ÂÑDJAṆA 佛說妙吉祥最勝根本大教經 Title of a translation. A. D. 982—1001.

MAÑDJUS'RÎ VIKRIDITA SŪTRA. Title of 2 translations, viz. 佛說大淨法門品經 by Dhararakcha, A. D. 213, and 大莊嚴法門經 by Narendrayas'as, A. D. 583

MANDRA 曼陀羅 or 弱聲 (lit. weak sound) or 弘弱 (lit. grand but weak). A S'râmaṇa of 扶南 (Bunan, Siam?),

translator of 4 works.

MANGALA v. Moṅgali.

MAÑI 摩尼 or 末尼 explained by 無垢 lit. stainless, or by 增長 lit. increasing and enlarging, or by 珠之之總名 lit. general term for pearls, or by 如意珠 lit. felicitous pearls. A fabulous pearl (v. Sapta ratna) which is ever bright and luminous, therefore a symbol of Buddha and of his doctrines, whilst among Shivaïtes it is the symbol of the Linga. See also Oṃ maṇi padmê hūm.

MANOBHIRĀMA 意樂 lit. joy of mind. The realm where Māudgalyayana is to be reborn as Buddha.

MANODHATU 意界 lit. the world of the mind. The mental faculties.

MANODJÑA S'ABDĀBHIGARDJITA 妙音徧滿 lit. replete with wonderful sounds. The Kalpa in which Ānanda is to reappear as Buddha.

MANODJÑASVARA 樂音 lit. sound of music. A king of Gandharvas.

MANORHITA or Manorhata 末釅曷利他 explained by 如意 lit. in conformity (hita) with the mind (manas), or Man-

ura 摩拏羅 or 摩奴羅 The 21st (or 22nd) patriarch, author of the Vibhācha vinaya, who laboured (until A.D. 165) in Western India and Ferghana; originally an Indian prince, then disciple (or according to Hiuen-tsang the teacher) and successor of Vasubandhu.

MANOVIDJÑANA DHĀTU 意識界 lit. the world of mind and knowledge. The sphere of thought.

MANTRA (Tib. Gsungs sngags) 曼特羅 or 曼怛 or 滿怛羅 or 捫打勒 or 曼荼羅 explained by 咒 lit. magic spells, or by 神咒 lit. riddhi mantra. Short magic sentences (generally ending with meaningless Sanskrit syllables), first adopted by followers of the Mahāyāna School, then popularized in China by Vajrabodhi. See also Dhāraṇī.

MANUCHA KRITYA 人吉庶 (1.) Demons shaped like men. (2.) Domestic slaves, introduced in Cashmere by Madhyantika.

MANUCHYA (Pāli Manussa) 末奴沙 or 摩堯沙 or 摩堯舍南 (Manuchyânām. Pāli. Manussânām) explained by 人 lit. a man, or by 有意 lit. rational or by 有智慧

lit. intelligent. Human beings, or divine beings in human form.

MANURĀ v. Manorhita.

MĀRA or Mārarādja or Kamadhātu or Papiyān (Siam. Phajaman. Burm. Mat or Manh. Tib. Bdudsdig tchan or Hdodpa. Mong. Schimnus) 魔羅 or 末羅 explained by 殺者 lit. the murderer, or by 障礙善 lit. obstructing and hindering virtue, or by 破壞善 lit. destroying virtue; or 摩王 Mārārādja; or 波旬 explained by 惡愛 lit. sinful love; or 波卑夜 Papiyān, explained by 欲界王 lit. Kāmadhātu rādja. The god of lust, sin and death, represented with 100 arms and riding on an elephant. He resides, with the Mārakīyikas, in Paranirmita vas'avartin on the top of Kāma dhātu. He assumes various monstrous forms, or sends his daughters, or inspires wicked men (like Dêvadatta, or the Nirgranthas) to seduce or frighten saints on earth.

MĀRA KĀYIKAS 魔民 lit. the subjects of Māra, or 魔子魔女 lit. sons and daughters of Māra. Māra's subordinates.

MARDJAKA 阿梨樹 A tree (perhaps a banyan) which splits into 7 pieces when felled.

MARGA or As'thānga marga (Pāli. Attangga magga. Singh. Arya ashtangikamargga. Siam. Mak. Burm. Magga) 八聖道分 or 八正道分 lit. 8 portions of the holy or correct path, or 八正門 lit. 8 correct gates (sc. to Nirvāṇa). Eight rules of conduct, the pre-requisites of every Arhat, the observation of which leads to Nirvāṇa. Details see under Samyagdrichṭi, Samyaksaṃkalpa, Samyagvāk, Samyagādjiiva, Samyagvyâyâma, Samyaksa-mādhi, Samyaksmṛiti and Samyakkarmānta.

MĀRGABHŪMI SŪTRA 道地經 Translation (A. D. 148—170) of a work by Saṃgharakcha.

MĀRGAS'IRAS 末伽始羅 The third month of autumn (9th to 10th Chinese moons).

MĀRĪTCHI 摩里支 or 末利支 or Mārīchi dēva bodhisattva 摩利支菩薩天 (1) In Brahmanic mythology, the personified light, offspring of Brahma, parent of Sūrya, ancestor of Mahākāś'ya (q. v.) (2) Among Chinese Buddhists, the goddess of light who holds aloft sun and moon, the protectress against war; also styled Queen of Heaven 天后 and Mother of the Dipper 斗姥 and identified

with Tchundi (q. v.) and with Mahês'vari (the wife of Mahês'vara). The magic formula, 唵摩利支娑婆訶 ôṃ Mârîchi svâha, is attributed to her, and Georgi, who calls her Mha-lhi-ni, explains the name as 'a Chinese transcription of the name of the holy virgin Mary'. (3.) Among Chinese Tauists, Marîchi is styled Queen of Heaven and, with her husband (斗父天尊 lit. the worthy dêva of the Dipper) and 9 sons, located in Sagittarius.

MÂRÎTCHI DÊVA DHÂ-RANÎ 佛說摩利支天陀羅尼經 Title of a translation (A. D. 502—557).

MARUTA 摩魯多 The sons of Rudra; demons reigning in storm.

MÂSA 月 lit. a moon. A lunar month. See also Krichnapakcha and S'uklapakcha.

MASURA SAMGHÂRÂMA 摩偷羅伽藍 or 豆伽藍 lit. monastery of lentils. An ancient vihâra, some 200 li S. E. of Moṅgali.

MÂTAÑGA ÂRANYAKAḤ 摩登伽阿蘭若 The second class of Âranyakâḥ (q. v.), hermits living on cemeteries, forbidden to approach a village within hearing distance of the lowing of a cow, and called after the caste of Mâtanga (outcasts).

MÂTAÑGÎ SÛTRA Title of 4 translations, viz. (1.) 摩鄧女經 A. D. 25—220; (2.) 摩鄧女解形中六事經 A. D. 265—420; (3.) 摩登伽經 A. D. 222—280; (4.) 舍頭諫經 by Dharmarakcha, A. D. 265—316.

MATCHIVÂRA v. Mahês'vara.

MÂTHAVA or Madhava or Madhu 摩沓槃 A tribe of aborigenes (the Mathai of Megasthenes) living N. of Kôs'ala, in Rohilcund, and S. of Nepaul. They gave the name to Mathurâ and Matipura.

MATHURÂ or Madhurâ 摩度羅 or 摩偷羅 or 摩突羅 or 摩頭羅 or 秣免羅 explained by 孔雀城 lit. peacock city (Krishnapura). Ancient kingdom and city (the modern Muttra), birthplace of Krishna (whose emblem is the peacock), famous for its stûpas.

MATI 有意 lit. rational. Eldest son of Tchandra sûrya pradîpa.

MATIPURA 秣底補羅 Ancient kingdom (the modern Rohilcund) and city, ruled (A. D. 600) by kings of the S'udra caste; the home of many famous priests.

MATISIMHÂ 末底僧訶 explained by 獅子慧 lit. a

lion's intelligence. Epithet given to men of superior talent.

MÂTRIGRÂMA (Pāli. Mātugâmā)

摩咀理伽羅摩 explained by **母邑** lit. mother city. The female sex.

ÂTRIKÂ (Tib. Yum or Ma mo)

摩咀里迦 or **摩德理迦** or **摩德勒伽** or **摩夷** explained by **行母** lit. the mother of karma. Abhidharma lit. the mother of karma. The Abhidharma piṭaka, so called because it explains how karma (q. v.) 'is the productive mother of fresh karma.'

MÂTRITCHETA **摩唎哩**

制吒 A native of India, author of the Buddhastotrârdhas'ataka

一百五十讚頌 translated A.D. 708.

MATUTA TCHANDÎ

黑齒 lit. black teeth. A certain Rakchasi.

MÂUDGĀLAPUTTRA

or Mândgalyâyana v. Mahâmândgalyâyana.

MÂYÂ v. Mahâmâyâ.

MÂYÂ DJÂLAMAHÂ-TANTRA MAHÂYÂNA GAMBHÎRA NÂYA GUHYA PARÂS'ISÛ-

TRA 佛說瑜加大教

王經 Title of a translation, A. D. 982—1001.

MÂYOPAMÂ SAMÂDHI

佛說如幻三昧經 Title of a translation by Dharmarakcha, A. D. 265—316.

MAYÛRA (Singh. Moriyānaga)

摩裕羅 Ancient capital of the Maurya (Morya) princes, the modern Amrouah near Hurdwar.

MAYÛRA RÂDJA **摩裕**

羅王 or **孔雀王** lit. peacock king. A former incarnation of S'âkyâmuni, when, as a peacock famished with thirst, he sucked out of a rock water which had miraculous healing power.

MÊGHA DUNDUBHI

SVARA RÂDJA **雲雷音王**

lit. king of clouds and thunderbolts. A Buddha who lived, during the kalpa Priyadars'ana, in a (fabulous) realm called Sarva-buddha saṁdars'ana.

MÊGAHSVARA **雲目**

在 lit. cloud sovereign. A (fabulous) Buddha who lived, N. of our universe, an incarnation of the 13th son of Mahâbbidjñâ djânâbhibhu.

MÊGHASVARARÂDJA

雲自在王 lit. sovereign king of clouds. A (fabulous) Buddha who lived, N. of our universe, an incarnation of the 14th son of Mahâbbidjñâ djânâbhibhu.

MÊRU v. Sumêru.

MÊRUKALPA or Mêrudhvadja **須彌相** lit. the sign of

Mêru. A (fabulous) Buddha who lived, N. W. of our universe, an incarnation of the 12th son of Mahâbhidjña djñânâbhibhu.

MÊRUKÛTA 須彌頂 lit. the summit of Mêru. A Buddha of Âbhirati, an incarnation of the 2nd son of Mahâbhidjña djñânâbhibhu.

MIKKAKA 彌遮迦 The 6th Indian partriarch, who transported himself from Northern India to Ferghana, where he died by samâdhi, B. C. 637 (or 231). See also Vasumitra.

MIMAHA 弭秣賀 Ancient kingdom, 70 li. E. of Samarkand, the modern Maghîn in Turkestan.

MÎMÂÑSARDHIPADA (Pâli, Wimansidhi pada) 思惟足 lit. the step of meditation and reflection, explained by 衡量所修之法滿願也 lit. oversatiated by the practice of balancing and measuring (truth and error). The 4th Riddhipâda, viz., absolute renunciation of intellectual activity, a step to magic power.

MINGBULAK 千泉 lit. 1,000 sources, or Bingheul 屏律 A lake country, 30 li E. of Talas.

MITRASÂNTA 彌陀山 or 寂友 lit. calm friend. A S'ramaṇa of Tukhâra, translator (A.

D. 705) of the 無垢淨光大陀羅尼經 Vimala sud-dha prabhâsa mahâdhâraṇî sūtra.

MITRASÊNA 蜜多羅斯那 or 蜜多斯那 A disciple of Guṇaprabha, a teacher of Hiuen-tsang.

MLÊTCHHAS 蔑戾車 People who do not believe in Buddha; infidels.

MOKCHADÊVA 木叉提𪛗 The title (dêva of liberation) given by followers of the Hinayâna School to Mahâyâna-dêva.

MOKCHAGUPTA 木叉𪛗多 A priest of Kharachar, a follower of the Madhyimâyâna School, whose ignorance Mahâyânadêva exposed.

MOKCHALA 無羅义 or 無义羅 A S'ramaṇa of Kustana, translator of one Sūtra, author (A. D. 291) of a new alphabet for the transliteration of Sanskrit.

MOKCHA MAHÂPARICHAD v. Pañtchaparichad.

MONĠGALI or Maṅgala 夢揭釐 Ancient capital of Udyâna, now Manglavor on the Swât, in the N. of the Pundjab.

MOTCHA 茂遮 A species of Ficus religiosa.

M R I G A D Â V A (Singh. Isipatana. Burm. Migadawon) 鹿野 or 鹿苑 or 鹿林 lit. deer park. A park N. E. of Varānas'i, favoured by S'ākyamuni now; Sāraṅganātha near Benares.

M R I G A L A 蜜利伽羅 explained by 鹿 lit. deer, or by 鹿王 lit. king of deer (Mrigarādja). Epithet of S'ākyamuni and of Dêvadatta (each having been a deer in a former life).

M U D G A 胝豆 lit. Tartar lentil. Phaseolus mungo.

M U D R Â (Tib. Pad sskor) 木得羅 or 目帝羅 or Mahâmundrâ 馬曷木得羅 explained 法印 lit. the seal of the law. A system of magic gesticulation, consisting in distorting the fingers so as to imitate ancient Sanskrit characters of supposed magic efficacy; a product of the Yo. gâtchârya School.

M U H Ū R T A 牟呼栗多 A period of 18 minutes.

M U K T A (Pāli. Muttā. Tib. Mutig). 目多 Jewels, especially pearls.

M Ū L Â B H I D H A R M A S' Â S. T R A 根本阿畏達摩論 A philosophical treatise of the Mahâsāṃghikâh.

M Ū L A G R A N T H A 慕羅健

陀 explained by 根本 lit. original text books of Buddha's words.

M Ū L A S A M B U R U or Mûlasthânipura 茂羅三部盧 Ancient kingdom of Western India, tributary of Tchêka; the modern Moultan.

M Ū L A S A R V Â S T I V Â. D A I K A S' A T A K A R. M A N 根本說一切有部百一羯磨 Title of a translation, A. D. 618—907.

M Ū L A S A R V Â S T I V Â D A N I K Â. Y A V I N A Y A G Â T H Â 根本說一切有部毗奈耶頌 A work on the Vinaya of the Hinayâna by Vais'ākhyā, translated A. D. 710.

M U N G A L I v. Moṅgali.

M U N I M I T R A 寂友 A native of India, author of the 佛吉祥德讚 Buddha s'rîguṇa stotra, translated by Dānapāla, A. D. 980—1000.

M U Ṇ I 牟尼 or 摩尼 or Mahâmuṇi 馬曷摩尼 or Vimūṇi 月摩尼 An epithet (sage) of every Buddha.

M U N K A N or Mungan 瞢健 A province of Tukhâra, on the upper Oxus, W. of Badakshan.

M U R D D H Â B H I C H I K T A or Murddhadja 文陀竭 or

曼駄多 or 灌頂 lit. washing the top of the head. A ceremony, common in Tibet in the form of infant-baptism, administered in China at the investiture of high patrons of the church, e. g. to the Emperor Yüan-tsung (A. D. 746) by Amoghavajra, and to statues of Buddha (as a daily rite). A prince thus baptized is styled 文陀竭王

or 灌頂王 Murddhadja rādja.

MUSALAGARBHA or Musāragalva (Pāli. Masaragalla) 牟娑洛 or 摩沙羅 or 謨薩羅 or 摩沙羅 or 目娑 explained by 紺色王 lit. a jewel of violet colour, or by 瑪瑙色王 lit. a jewel coloured like a cornelian. One of the Saptaratna, either an ammonite or agate or coral. See also As'ma-garbha.

MUSĀVĀDĀ VĒRAMANĪ

不妄語 lit. abstaining from lies. The 4th of the S'ikchāpada.

MUTCHILINDA PARVATA v. Mahāmutchilinda.

N.

NADĪKĀS'YAPA (Burm. Nadi Kathaba. Tib. Tchu wo odsrung)

捺地迦葉波 or 那提迦葉 An Arhat, disciple of S'ākyamuni, brother of Mahīka-s'yapa; to be reborn as Buddha

samanta prabhāsa.

NADĪ那提 or Puṇyopāya 布如烏伐耶 explained by 福生 lit. progeny of happiness. A S'rāmaṇa of Central India, who brought (A. D. 655) over 1500 texts of the Mahāyāna and Hināyāna Schools to China, fetched medicines (A. D. 656) from Kwan-lun, and translated (A. D. 663) three works.

NĀGA (Burm. Nat. Siam. Nagha. Tit. Klu. Mong. Lus) 那伽 or 龍神 lit. dragon spirit, or 龍鬼 lit. dragon-demon, explained as signifying, (1.) 龍 lit. dragons, (2.) 象 lit. elephants (nagaga), (3.) 不來 lit. persons exempt from transmigration. The term Nāga was perhaps originally applied to dreaded mountain tribes, and subsequently used to designate monsters generally. The worship of Nāgas (i. e. dragons and serpents) is indigenous in China and flourishes even now, dragons being regarded as mountain spirits, as tutelary deities of the five regions (i. e. 4 points of the compass and centre) and as the guardians of the 5 lakes and 4 oceans (i. e. of all lakes and seas). The worship of Nāgas has been observed as a characteristic of Turanian nations. The Aryan Buddhists, finding it too popular, connived at or adopted this worship. All the most ancient Sūtras

and biographies of Buddha mention Nāgas, who washed Buddha after his birth, conversed with him, protected him, were converted by him, and guarded the relics of his body. Chinese Buddhists view mountain Nāgas as enemies of mankind, but marine Nāgas as piously inclined. Whilst the Burmese confound Dēvas and Nāgas, the Chinese distinguish them sharply. According to an ancient phrase (龍天八部 lit. Nāgas, Dēvas and others of the eight classes) there are 8 classes of beings, always enumerated in the following order, Dēvas, Nāgas, Rakchas, Gandharvas, Asuras, Garuḍas, Kinnaras, Mahorāgas. See also Sāgara, and Virupakcha.

N Â G A H R A D A 龍池 lit. dragon-tank. General term for all sheets of water, viewed as dwellings of Nāgas.

N Â G A R Â D J A 龍王 lit. dragon king. Epithet of all guardian spirits of waters, many of whom are believed to have been converted and embraced monastic life.

M Â G A R A H Â R A or Nāgara 那揭羅喝羅 or 囊峨羅賀羅 or 那竭 Ancient kingdom and city (Dionysopolis), 30 miles W. of Jellallabad, on the southern bank of the Cabul river.

N Â G A R A D H A N A 那迦羅馱那 An ancient vihāra in Djalandhara.

N Â G Â R D J U N A or Gāgākrochuna (Pāli. Nāgasēna) 那伽闍刺樹那 or 龍樹 lit. the Arguna tree (Pentaptera arjuna) or 龍孟 lit. Nāga the great, or 龍勝 lit. Nāga the conqueror: A native of Western India, a hermit living under an Arguna tree, until, converted by Kapimala, he became the 14th patriarch, famous in Southern India by dialectic subtlety in disputations with heretics, chief representative of the Mahāyāna School, first teacher of the Amitābha doctrine, founder of the Madhyamika School, author of some 24 works, the greatest philosopher of the Buddhists, viewed as "one of the 4 suns which illumine the world." He taught that the soul is neither existent nor non-existent, neither eternal nor non-eternal, neither annihilated by death nor non-annihilated. His principal disciples were Dēva Bodhisattva and Budhapalita. In a monastery near Kōsala, he cut off his own head as an offering at the request of Sadvāsa's son (B.C. 212 or A.D. 194). He is now styled a Bodhisattva.

N Â G A S E N A 那先比兵

A Bhikchu, author of a Sûtra of the same name (translated A. D. 317—420).

NAGNA or MAHÂNAGNA

諾伽那 or 摩訶諾伽那 explained by 露身 lit. naked or by 大力神 lit. spirits of great power. Warlike spirits (or bards) of supernatural strength, who appear naked.

NAHUTA 那由他 A numeral term (100 millions).

NÂIRAMĀDJANÂ (Singh. Niranjara. Burm. Neritzara) 尼連禪那 or 希連禪 or 希連河 explained by 不樂著河 lit. the river without cheer or brightness, or by 無著河 lit. the river without brightness. (1.) A river (Niladjan) which flows past Gayâ. (2.) A river (Hiranjavati), which flows past Kusinagara.

NÂIVASANĀNDJĀ SAM-ÂDHI 非想定 lit. fixed (meditation) without thinking. A degree of Samâdhi, rising above thought.

NÂIVA SAÑDJĀNÂ SAÑDJĀ-ÂYATANAM v. Tchaturarûpa brahmalôka.

NAKCHATRA RÂDJA SAMKU SUMITÂBHIDJĀ 宿王華 lit. flower of the star king. A fabulous Bodhisattva, follower of S'âkyamuni.

NAKCHATRA RÂDJA VIKRIDITA 宿王戲 lit. the sports of the star king. A degree of Samâdhi.

NAKCHATRATÂRÂ RADJÂDI-TYA 日星宿 lit. sun and stars. A degree of Samâdhi.

NÂLANDA 那爛陀 explained by 施無厭 lit. benevolent without wearying. The Nâga (deity) of a lake in the Amra forest near Râdjagriha.

NÂLANDAGRAMA 那爛陀 A village near Nâlanda saṃghârâma.

NÂLANDA SAṃGHÂRÂMA 施無厭寺 lit. the monastery of the unwearied benefactor. A monastery, built by S'âkraditya, 7 miles N. of Râdjagriha, now called Baragong (i. e. viharagrama).

NAMAHA (Pâli. Namô. Burm. Namau. Tib. Nama) 捺謨 or 捺麻 or 那麻 or 那謨 or 囊謨 or 納謨 or 南無 explained by 皈依 lit. I humbly trust (adore). The Ave of the Buddhist, daily used in the liturgy, in the invocation of the Triratna, and in incantations, wherefore both Buddhist and Tauist priests and sorcerers are called 南無師 lit. masters of namaḥ.

NÂMARÛPA 名色 lit. name

and form. One of the 12 Nidāna, signifying the unreality of both abstract notions and material phenomena.

N A N D A (Tib. Dgabo) **難陀** explained by **善觀喜** lit. joy of virtuous views. (1.) A Nāga king (Singh. Nando pannanda). (2.) A person called Sundara-nanda. (3.) The girl Nandā (Singh. Sujata) who supplied Śākyamuni with milk. See also Bala.

N A N D Â V A R T A Y A or Nandyāvarta (Pāli. Nandiyavat-ta) **難提迦物多** explained by **右旋** lit. rotating to the right. A conch with spirals running to the right, a mystic symbol of good omen.

NANDI **竺難提** or **喜** lit. joy A grihapati of the West, translator (A. D. 419) of 3 works.

NANDIMITRA **難提蜜多羅** Author of the **撰集三藏及雜藏傳** translated A. D. 317—420.

NARADATTA v. Katyāyana.

N Â R A K A (Pāli. Miraya. Siam. Narok. Burm. Niria. Tib. Myalba. Mong. Tamu) **捺落迦** explained by **人** (nara) **惡** (ka), lit. men's wickedness, or by **不可樂** lit. unenjoyable, or by **苦器** lit. instruments of tor-

ture; or **泥黎** (Niraya) explained by **地獄** lit. prison under the earth, or by **冥府** lit. the prefecture of darkness. General term for the various divisions of hell. (1.) The hot hells (**熱獄**), 8 of which (see Saṃdjiva, Kālasūtra, Saṃghata, Rāurava, Mahārāurava, Tapana, Pratāpana, and Avīchi) are situated underneath Djambudvīpa in tiers, beginning at a depth of 11,900 yōdjanas, and reach to a depth of 40,000 yōdjanas; but as each of these hells has 4 gates and outside each gate 4 antechamber-hells, there are altogether 136 hot hells. (2.) The cold hells (**寒獄**), 8 in number (see Arbuda, Nirarbuda, Atata, Hahava, Ahaha, Utpala, Padma and Puṇḍarika), situated underneath the 2 Tchakravālas and ranging shaft-like one beneath the other, but so that this shaft is gradually widening down to the 4th hell and then narrowing again, the first and last hells having the shortest and the 4th hell the longest diameter. (3.) The dark hells, 8 in number, situated between the 2 Tchakravālas; also called vivifying hells (**活獄**), because any being, dying in the first of these hells, is at once re-born in the 2nd, and so forth, life lasting 500 years in each of these hells. (4.) The cold Lōkān-

tarika hells (邊獄 lit. hells on the edge sc. of the universe), 10 in number, but each having 100 millions of smaller hells attached, all being situated outside of the Tchakravâlas. (4.) The 84,000 small Lôkântarika hells (邊小地獄 lit. small hells on the edge), divided into 3 classes, as situated on mountains, or on water, or in deserts. Each universe has the same number of hells, distributed so that the northern continent contains no hell at all, the two continents E. and W. of the Mêru have only the small Lôkântarika hells, and all the other hells are situated under the southern continent (Djambudvîpa). There are different torments in different hells; the length of life also differs in each class of hells; but the distinctions made are too fanciful to be worth enumerating. The above hells constitute one of the 6 gâtî of transmigration and people are reborn in one or other class of hells according to their previous merits or demerits. It is not necessary that each individual should pass through all the above hells. The decision lies with Yama, who, assisted by 18 judges and hosts of demons, prescribes in each case what hells and tortures are appropriate. His sister performs the same duties with regard to female criminals. Chinese fancy has added a special

hell for females (血盤池 lit. placenta tank), consisting of an immense pool of blood. From this hell, it is said, no release is possible; but all the other hells are mere purgatories, release being procured when sin has been sufficiently expiated or through intercession of the priesthood.

NARAI'ATI v. Djambudvîpa.

NARASÂM̃GHÂRÂMA 人伽籃 lit. the monastery of men. An ancient vihâra near the capital of Kapis'a.

NARASIŃHA 那羅僧訶 An ancient city (Nrisiṃhavana?) near the E. frontier of Tchêka.

NÂRÂYAṆA or Nârâyaṇadêva 那羅野拏 or 那羅延天 explained by 人生本 lit. the originator of human life (Brahma), or by 天力士 lit. hero (nara) of divine power, or by 堅固 lit. firm and solid. (1.) An epithet of Brahma as creator. (2.) A (wrong) designation of Narendrayas'as.

NARENDRAYAS'AS 那黎提拏耶舍 A native of Udyâna, translator (A. D. 557-589) of many Sûtras.

NARIKÊLA 那利薊羅 The cocoanut tree.

NARIKÊLADVÎPA 那羅稽羅州 An island, several

thousand *li* S. of Ceylon, inhabited by dwarfs who have human bodies with beaks like birds and live upon cocoanuts.

NARMMADÂ 耐秣陀

The river Nerbudda, forming the southern frontier of Barukatchêva.

NAS'AS'ATA or Easiasita

婆舍斯多 A Brahman of Kubhâ who became the 25th patriarch (in Central India) and died (A.D. 325) by samâdhi.

NATCHTCHAGÎTAVÂDITA

VISUKADASSANÂ VÊRAMANÎ

不歌舞伎不

往觀聽 lit. thou shalt not take part in singing or dancing, in musical or theatrical performances, nor go to look on or listen. The 7th of the 10 S'ik-châpada.

NAVADÊVAKULA 納縛

提嬰矩羅 An ancient city (now Nohbatgang) on the Ganges, a few miles S.E. of Kanyâkûbdja.

NAVAMÂLIKÂ 那婆摩利

explained by **雜花** lit. variegated flowers. A perfume used for scenting oil. See Mallika.

NAVAPA 納縛波 or **鄯善**

now called **闐展** (Pidjan). An ancient kingdom on the eastern border of Gobi. See Makhai.

NAVASAMGHÂRÂMA

納縛僧伽藍 An ancient

vihâra near Baktra, possessed of a tooth, basin and staff of S'âkyamuni.

NÂYAKA 天人導師 lit. the guide of dêvas and men (Nâyaka dêva mânuchyânâm). An epithet of S'âkyamuni. See Mânuchya.

NEMIMDHARA (Siam.

Neminthon) **尼民陀羅** or

尼民達羅 or **彌樓**

explained by **地特** lit. what

earth grasps, or by **魚嘴山**

lit. fish mouth mountain. (1.) A

fish with a curiously shaped

head. (2.) The lowest of the

seven concentric mountain ranges

(600 yôdjanas high) which

encircle Mèru.

NÊPÂLA 尼波羅 An ancient

kingdom (now Nepaul), E. of

Khatmandu, 10,000 *li* from China,

noted for the amalgamation of

Brahminism and ancient Budd-

hism, which took place there, also

as a station in the route of Indian

and Chinese embassies, and as

possessing fire (naphtha) wells.

NICHKLÊS'A 無復煩惱

lit. no return to trouble and

vexation. Freedom from passion,

a characteristic of the state of an

Arhat.

NICH'APANA 涅槃般那 or

闍維 or **焚燒** lit. burning.

Cremation, as performed in China

at the funerals of priests.

N I D A N A (Tib. Rten brel) **尼**

陀那 explained by **十二因**

緣 lit. the 12 causes of existence.

(1.) The fundamental dogma of Buddhist thought, the concatenation of cause and effect in the whole range of existence through 12 links (see Djarâmarana, Djâti, Bhava, Upâdâna, Trichnâ, Vêdâna, Spars'a, Chaḍâyatana, Nâm-arûpa, Vidjnana, Saṃskâra and Avidya) the understanding of which solves the riddle of life, revealing the inanity of existence and preparing the mind for Nirvâna. (2.) All sūtras or pamphlets written for some special reason (nidâna), either to answer a query, or to enforce a precept, or to enhance a doctrine.

N I D Â N A B U D D H A s.a. Pratyêka Buddha

N I L A K A N T H A **千眼千**

臂觀世音菩薩陀羅

尼神經咒 Title of a trans-

lation, concerning the ritual and ceremonies used in the worship of Avalokitês'vara.

N I L A N Ê T R A v. Dêva.

N Î L A P I Ṭ A or Nîlapitaka **尼**

羅蔽荼 or **青藏** lit. the

azure collection. A collection of annals and royal edicts.

N I N Y A **泥壤** A city in Central Asia.

N I R A R B U D A **尼羅浮陀**

explained by **疱裂** lit. bursting

blisters. (1.) The 2nd large cold

hell (v. Naraka), where cold winds

blister the skin of criminals. (2.)

The 2nd of the 10 cold Lokânta-

rikâ hells (v. Naraka). (3.) A

numeral, equal to 1 followed by

33 cyphers.

N I R G R A N T H A **泥犍陀**

or **薩遮尼犍** or **薩遮尼**

乾連陀 or **尼乾** explained

by **離繫** or **不繫** lit. unfet-

tered (sc. by want of food or

clothes) or by **露形外道**

lit. nude heretics. (1.) A Tîrthaka

(q.v.), a son of Djñâti and there-

fore also called Nirgranthadjñâti

(**尼犍陀若提**), who

taught fatalism, recommended

fasting and condemned the use

of clothes. (2.) The followers of

Nirgrantha.

N I R M A N A K Â Y A (Tib. sprul

ba) **化身** or **應身** or **應化**

身 lit. a body capable of transfor-

mation. (1.) One of the Trikâya

(q.v.), the power of assuming any

form of appearance in order to

propagate Buddhism. (2.) The

incarnate avatâra of a deity (Tib.

Chutuktu. Mong. Chubilgan). See

also Anupapâdaka.

N I R M Â N A R A T I (Pâli. Nimmanaratti. Siam. Nimmanaradi. Tib. Hphrul dga) **尼摩羅天**
須蜜羅天 or **化樂天**
 or **樂變化天** lit. *dêvas* who delight in transformations. The 5th *Dêvaloka*, situated 640,000 *yôdjanas* above the *Mêru*. Life lasts there 8,000 years.

N I R U K T I v. *Pratisaṃvid*.

NIRVÂṆA (Pâli. *Nibbâna*. Siam. *Niphan*. Burm. *Neibban*. Tib. *Mya ngan las hdas pa* i.e. separation from pain. Mong. *Ghassalang etse angkid shirakasan* i.e. escape from misery) **涅槃** or **泥洹** explained by **離生滅** lit. separation from life and death (i.e. exemption from transmigration), or by **出離煩惱** lit. escape from trouble and vexation (i.e. freedom from passion, *Klêśa nirvâṇa*), or by **圓滿清淨** lit. absolutely complete moral purity, or by **滅盡一切習氣** lit. complete extinction of the animal spirits, or by **無爲** lit. non-action. (1.) The popular exoteric systems agree in defining *Nirvâṇa* negatively as a state of absolute exemption from

the circle of transmigration, as a state of entire freedom from all forms of existence, to begin with freedom from all passion and exertion, a state of indifference to all sensibility. Positively they define *Nirvâṇa* as the highest state of spiritual bliss, as absolute immortality through absorption of the soul into itself, but preserving individuality so that e.g. *Buddhas*, after entering *Nirvâṇa*, may re-appear on earth. This view is based on the Chinese translations of ancient *sûtras* and confirmed by traditional sayings of *S'âkyamuni* who, for instance, said in his last moments "the spiritual body (**法身**) is immortal." The Chinese Buddhist belief in *Sukhavatî* (the paradise of the West) and *Amitâbha Buddha* is but confirmatory of the positive character ascribed to *Nirvâṇa* (**涅槃**), *Parinirvâṇa* (**般涅槃**) and *Mahâparinirvâṇa* (**大般涅槃**). (2.) The esoteric or philosophical view of *Nirvâṇa* is based only on the *Abhibharma* which indeed defines *Nirvâṇa* as a state of absolute annihilation. But this view is not the result of ancient dogmatology. The philo-

sophical Schools which advocate this nihilistic view of Nirvāṇa deal in the same way with all historical facts and with every positive dogma: all is to them māya i.e. illusion and unreality.

NITYA PARIVRITA 常滅 lit. continuous extinction. A fabulous Buddha living S. of our universe, an incarnation of the 6th son of Mahābhīdja dñānābhibhu.

NIVARTTANA STŪPA 回駕翠堵波 lit. the stūpa erected on the spot where S'ākya-muni's) coachman parted from him.

NIVĀSANA 泥伐散那 or **泥縛些那** explained by **裙** lit. a skirt. The coloured garment (without buttons or girdle) of a S'ramaṇa.

NIVRITTI 無爲自然 A philosophical term, non-acting self-existence, opposed to Pravritti **無不爲** constant action.

NIYATĀNI YATAGATI MUDRĀVATĀRA Title of two translations, viz. (1) **不必定入定入印經** A. D. 542 by Pradñārutchi, and (2) **入定不定印經** A. D. 700.

NIYUTA 那庾多 A numeral, equal to 1,000 kōṭi.

NUTCHIKAN or Nuchidjan

(Nudjketh) **跋赤建** An ancient kingdom, between Taras and Kodjend, in Turkestan.

NYAGRODHA 尼拘律 or **尼拘律陀** or **尼俱律** or **尼俱陀** or **尼俱類陀** or **尼俱盧陀** or **尼拘屢阿** explained by **無節樹** lit. a tree without knots (and described as being the highest tree of India.) The *Ficus Indica*.

NYĀYA ANUSĀRA S'ĀSTRA 順正理論 lit. the orthodox s'āstra. A designation of the Abhidharma kôcha s'āstra.

NYĀYA DVĀRA TĀRAKA S'ĀSTRA 因明正理門論本 A work by Mahādignāga, translated (A.D. 618) by Hiuén-tsang.

NYĀYA PRAVĒS'A TĀRAKA S'ĀSTRA 因明入正理論 A work by Saṃkarasvāmin, translated (A. D. 647) by Hiuén-tsang.

O.

OCH or **Ūsch** **烏鍛** or **鑊沙** or **依耐** or **英吉沙彌** (Yingeshar). An ancient kingdom N. of the S'itā.

ÔM or **aum** **唵** or **烏菴** A mystic interjection, of magic and sin-atoning efficacy, used in prayers and in sorcery, originally

derived by Tibetan Buddhists from later Hindooism (*a* standing for Vishnu, *û* for Shiva and *m* for Brahma) and introduced in China by the Yogâchârya School. Ô Ñ M ANI PADM Ê H Û Ñ 唵 摩 呢 八 爾 吽 or 巷 乜 呢 必 滅 毘 explained by 藏 字 能 辟 邪 鎮 煞 lit. Tibetan characters able to ward off noxious influences. A set of six Sanskrit sounds (lit. thou jewel in the lotus, hûm!) of mystic and magic import, used in prayers and in sorcery, inscribed on amulets, cash, tombstones and at the end of books, and (especially in Tibet) most commonly addressed to Avalokîtês'vara. These 6 syllables are sometimes applied to the 6 gâti and to the 6 pâramitâ. They are more popular in Tibet than in China where another set of 6 syllables (南無 阿 彌 陀 佛 namah Amitâbha) is largely used in the same sense.

P.

PADMA 波 頭 摩 or 波 曇 摩 or 波 暮 or 鉢 特 忙 or 鉢 特 摩 explained by 赤 蓮 花 lit. red lotus flowers. (1.) The waterlily, lotus, nymphaea, and especially the rose coloured species (Nelumbium speciosum). (2.) A

symbol of Buddhahip, s. n. Rak-tapatmaya. (3.) The 7th, of the 8 cold hells (where the cold produces blisters like lotus buds).

PADMA PA Ñ I see under Avalokîtês'vara.

PADMA PRABHA 華 光 佛 The name under which Sâriputta reappears as Buddha.

PADMA R G Â A 鉢 曇 摩 羅 伽 or 赤 劫 球 lit. a true red pearl. A ruby.

PADMARATNA v. Haklenayas'as.

PADMA SA Ñ BHA VA (Tib. Padma byung gnas, or Urgyan padma) 蓮 華 生 上 師 lit. the lotus-born superior teacher. A Buddhist of Kabul (Urgyan) who, invited by king 乞 栗 雙 提 贊 Khri-srong-lde-itsan, introduced in Tibet (A. D. 740—786) a system of magic and mysticism (saturated with Shivaism) which found its way also to China.

PADMA S'Î LA 蓮 華 戒 A Bodhisattva, author of the 廣 釋 菩 提 心 論 Bodhi hridaya vaipulya prakaraṇa s'âstra.

PADMA S'R Î 華 德 菩 薩 A Bodhisattva in the retinue of S'âkyamuni; re-incarnation of S'ubhavyûha; to re-appear as Buddha S'alendra râdja.

PADMA TCHINTÂ MANI DHÂRANÎ SÛTRA. Title

of 5 translations, viz., (1.) **觀世音菩薩秘密藏神咒經** by S'ikchânanda, A. D.

618—907; (2.) **觀世音菩薩如意摩尼陀羅尼經** by Ratna tchinta A. D. 618—

907; (3.) **觀自在菩薩如意陀羅尼經** A. D. 710; (4.)

如意輪陀羅尼經 by Bodhirutchi, A. D. 709; (5.)

佛說如意摩尼陀羅尼經

PADMA VATÎ 蓮華色

A wife of As'ôka, transformed into a Tchakravarti.

PADMA VRICHABHA VIKRÂMIN 華足安行

The name under which Dhritiparipurna reappears as Buddha.

PADMA VYÛHA BODHISAT-

TVA 華嚴菩薩 A fabulous Bodhisattva worshipped in China on New Year's eve.

PADMÔTTARA 殊妙身

Name of the 729th Buddha of the present Bhadra Kalpa.

PALÂ or Satamâna 波羅

explained by **斤** lit. a catty. A weight, equal to 10 dharana.

PALÂS'A 波羅奢 explained

by **赤花樹** lit. a tree with

red flowers (also said to yield a red dye). The *Butea frondosa*. See also Kanaka.

PALI 波利 A village, with an ancient stûpa, 90 li N. N. W. of Baktra.

PÂLI 舊言 lit. the ancient dialect (i.e. of the ancient country). The vernacular of Magadha, or Magadhî Prâkrit.

PAMIRA 波謎羅 The plateau of Pamir, the centre of the Tsung-ling range, including Anavatapta lake.

PÂM'S'UPATA Sor Pâs'upatas

波輸鉢多 or **波輸鉢多** explained by **塗灰外道**

lit. heretics who besmear themselves with ashes. A Shivaitic sect of worshippers of Mahês'vara, clad in plain rags. Some shaved their heads.

PANASA or Djaka 波那娑

or **半樓娑** or **般裏娑**

The *Artocarpus integrifolia* (jack-tree). See also under Udumbara.

PÂNÂTI PÂTÂ VÊRAMANÎ

不殺生 lit. kill no living

being. The first of the S'ikchâpada (10 rules for novices).

PANDAKA 般荼迦 or **半**

擇迦 or **般吒** explained by

黃門 lit. eunuchs. General

term for (1.) *Pandakas* (properly so called) **般吒** who, though

impotent, have perfect organs; (2.) Irs'āpaṇḍakas 伊利沙般荼迦 who are impotent except when jealous; (3.) Chaṇḍakas 扇荼迦 whose organs are incomplete; (4.) Pakchapaṇḍakas 博叉般荼迦 who are for half a month males and for half a month females; (5.) Ruṇapaṇḍakas 留拏般荼迦 who are emasculated males.

PANḌITA (Tib. Pan-shen) 班彌達 A title (scholar, teacher), given to learned (especially Tibetan) priests.

PĀNINI 波你尼 A Brahman (B. C. 350) of S'âlâtula, editor of the Vyākaraṇam, author of a Sanskrit grammar.

PAÑTCHĀBHIDJĀ 五神通 lit. five supernatural talents. See under Abhidjñā.

PAÑTCHĀDHARMAKĀYA 五分法身 lit. the spiritual body in five portions. Five attributes of the Dharma kāya, viz., (1.) 戒 lit. precept, explained by 超色陰 exemption from all materiality (rūpa), (2.) 定 lit. tranquillity, explained by 超受陰 exemption from all sensations (vêdanâ), (3.) 慧

lit. wisdom, explained by 超想陰 exemption from all consciousness (saṃdijñā), (4.) 解脫 lit. emancipation (mokcha) explained by 超行陰 exemption from all moral activity (karman), (5.) 知見 lit. intelligent views, explained by 超識陰 exemption from all knowledge (vidjñâna).

PAÑTCHĀINDRYĀNI v. Indrya.

PAÑTCHĀKACHĀYA v. Kachâya.

PAÑTCHĀKLÊS'A 五鈍使 lit. 5 dull messengers, or 五重滯 lit. 5 serious hindrances. Five moral imperfections, viz. (1.) 貪 cupidity, (2.) 瞋 anger, (3.) 癡 foolishness, (4.) 慢 irreverence, (5.) 疑 doubts. Victory over these 5 vices constitutes the 5 virtues or Pañtcha s'îla.

PAÑTCHĀMAHĀRHAT CHTCHATĀNI 五百大羅漢 (1.) The 500 great Arhats who formed the synod under Kanichka; supposed authors of the Abhidharma mahāvibhâcha s'âstra.

PAÑTCHANĀDA or Bhiḍa 毗荼 Ancient kingdom (now the Pundjab), called Bhiḍa after its capital.

PAÑTCHÂNANTARYA 五逆

lit. the 5 rebellions. Five deadly sins, viz. matricide, parricide, killing an Arhat, causing divisions among the priesthood, and shedding the blood of a Buddha.

PAÑTCHA PARICHAD or Pañtcha varchikâ parichad or Mokcha mahâparichad 般闍于瑟 or 般遮跋利沙 or 般遮婆栗史迦 or 般遮大會 explained by 五年大會 lit. the great quinquennial assembly.

An ecclesiastical conference held once in 5 years, established by As'oka for the purpose of confession of sins and moral exhortations.

PAÑTCHARÂCHṬRA or Pañtchasattva v. Punatcha.

PAÑTCHAS'ÎLA see under Pañtcha Klês'a.

PAÑTCHA SKANDHA v. Skandha.

PAÑTCHA SKANDHAKA S'ÂSTRA 大乘五蘊論

A work of Vasubandhu, translated by Hiuen-tsang (A.D. 647).

PAÑTCHA SKANDHAKA S'ÂSTRA KÂRIKÂ 五蘊論釋

A commentary by Viñitaprabha.

PAÑTCHA SKANDHA VAIPULYA S'ÂSTRA 大乘廣五蘊論 A com-

mentary by Sthitamati, translated by Divākara (A. D. 685).

PAÑTCHA VÊRAMANÎ

五戒 lit. 5 precepts. The first half of the S'ikchâpada.

PAÑTCHA VIDYÂ S'ASTRA

五明 lit. the 5 luminaries.

The 5 elementary schoolbooks of India. See S'abda, S'ilpasthâna, Tchikitsa, Hêtu, and Adhyâtma vidyâ.

PÂPIYÂN v. Mâra.

PÂRÂDJIKÂ or Phârâdjikâ

波羅闍已迦 or 波羅夷 explained by 無餘 lit. extreme (measures). The first

section of the Vinaya piṭaka, containing rules regarding expulsion from the priesthood.

PARAMA BODHI 鉢羅

摩菩提 explained by 正覺

lit. correct intelligence. A state of superior intelligence(v. Bodhi).

PARAMALAGIRI 跋邏末羅

耆釐 explained by 黑峰

lit. the dark peak. A mountain S. W. of Kos'âla, where Sadvaha built a monastery for Nâgârdjuna.

PARAMÂNU 極細塵

lit. an atom of dust. A measure of length, the 7th part an Anu.

PARAMÂRTHA 波羅末陀

or 真諦 also styled 拘那

羅陀 Guṇarata. A S'ramapa of Uddjayana, translator (A. D. 518—569) of some 50 works.

PARA MÂRTHA DHARMA VID-JAY ASÛTRA. Title of 2 translations, viz., **佛說第一義法勝經** by Gautama Pradjñârutchi (A.D. 534—550), and **佛說大威燈光優人問疑經** by Djñânagupta (A.D. 586).

PARAMÂRTHA SAM-VARTI SATYA NIRDESA SÛTRA. Title of 3 translations, viz. (1.) **佛說文殊利淨律經** by Dharmaraksha (A.D. 289), (2.) **清淨毗尼方廣經** by Kumâradjîva (A. D. 301—409), and (3.) **寂調音所問經** A. D. 420—479.

PARAMÂRTHA SATYA S'ÂSTRA **勝義諦論**
A work by Vasubandhu.

PÂRAMITÂ 波羅蜜多 or **六度** lit. 6 means of passing (to Nirvâṇa), explained by **到彼岸** lit. arrival at the other shore (i.e. at Nirvâṇa), but with the note, "it is only Pradjñâ (the 6th virtue) which carries men across the Saṁsâra to the shores of Nirvâṇa." Six cardinal virtues, essential to every Bodhi-

sattva, but representing generally the path in which the saint walks, viz. (1.) Dâna, charity, (2.) S'îla, morality, (3.) Kchânti, patience, (4.) Vîrya, energy, (5.) Dhyâna, contemplation, and (6.) Pradjñâ, wisdom. Sometimes ten Paramitâs **十度** are counted by adding (7.) Upâya, use of proper means, (8.) Djñâna, science, (9.) Prañidhana, pious vows, and (10.) Bala, force of purpose.

PARANIRMITA VAS'AVARTIN (Pâli. Wasawarti. Siam. Paranimitt. Tib. Gjan hph-rul dvang byed or Bab dvang phpugh. Mong. Bussudam chubilghani erkeber or Maschi baya suktchi ergethu) **波羅尼密婆舍跋提天** or **他化自在天** lit. dēvas who, whilst others are transformed, remain independent, or dēvas who control the transformation of others. The last of the 6 Dēvalokas, the dwelling of Mâra, where life lasts 32,000 years.

PARASMAIPADA 般羅颯迷 A form of conjugation, each tense having a peculiar termination for the transitive voice, so-called (lit. words for another) because the action is supposed to pass (parasmai) to another.

PARATCHITTADJÑÂNA (Pâli. Parassa tchêtopariyâ yañ-

âna) 他心 lit. the minds of others. The 5th of the 6 Abhidjñas, intuitive knowledge of the minds of all other beings.

P Â R A V Â 波羅越 explained by 鴿 lit. pigeon. A rock temple in the Dekkhan, dedicated to Kâs'yapa Buddha.

P Â R I D J Â T A 波利質多 A sacred shrub (growing in a circle in front of Indra's palace).

P A R I N I R V Â Ñ A 般泥洹 or 般涅槃 or 波利涅槃 縛南 or 般利槃涅那 explained by 無餘寂滅 lit. extreme stillness and extinction (&c. of sense), or by 圓寂 lit. complete stillness, or by 滅度 lit. the passage of extinction, or by 普究竟出離煩惱結 lit. final termination and escape from the bonds of trouble and vexation. The 2nd degree of Nirvâṇa, corresponding with the mental process of resigning all thought (無想門). See under Nirvâṇa.

P A R I N I R V Â Ñ A V A I P U L Y A S Ū T R A 方等般泥洹經 A work of 5,000 stanzas delivered by S'âkyamuni previous to his entrance into Nirvâṇa.

P A R Î T T H Â B H A S (Tib. Od bsal or Od tchhung) 少光 lit. limited light. The 4th Brah-

maloka; the 1st region of the 2nd Dhyâna.

P A R Î T T A S'U B H A S (Singh. Parittasubha. Tib. Dge tchhung) 少淨 lit. limited purity. The 7th Brahmaloḥa; the 1st region of the 3rd Dhyâna.

P A R I V R Â J I K A S (Singh. Paribrâjikas) 般利伐羅勾迦 or 簸利婆羅闍迦 or 刪闍耶 explained by 普行 lit. (those who) walk about everywhere. A Shivaistic sect, worshippers of Mahêś'vara, who wear clothes of the colour of red soil. They shave the head excepting the crown.

P A R Ñ A S' A V A R I D H Â R A Ñ Î 葉衣觀自在菩薩經 Title of a translation by Amoghavâdja (A. D. 746-771).

P A R S A 波刺斯 or 波刺私 or 波斯 Persia, situated "near the western ocean," the principal mart for precious stones, pearls and silks, possessing at its capital (Surasthâna) the almsbowl of S'âkyamuni. The favourite deity of the country is Dinabha.

P Â R S' V A or Pârs'vika or Ârya pârs'vika 波栗溼縛 or 脅尊 lit. the Ârya (who used to lie) on his side, or 脅比丘 (Pârs'va bhikṣu). A Brahman of Gandhâra, originally called

難生 lit. born with difficulty. As a Bhikshu, he swore to remain lying on his side till he had mastered the 6 Abhidjñas and 8 Pāramitās. He is counted as the 9th (or 10th) patriarch (died B. C. 36).

P A R V A T A 鉢伐多 or **鉢羅伐多** Ancient province and city of Tchêka, 700 li N. E. of Mâlûsthânîpura, perhaps the modern Futtipoor (between Multan and Lahore).

P A R V A T Î s. a. Bhîmâ.

P A R Y A Ñ G K A B A N D H A N A 結跏趺坐 or **跏趺坐** A sacred phrase; binding a cloth round the knees, thighs and back, as seated on the hams.

P Â R Y Â T R A 波里衣多羅 Ancient kingdom (now Birat, W. of Mathurâ), a centre of heretical sects.

P Â S ' U P A T A S v. Pâm̐s'upatas.

P Â T Â L A or Pâtali (Tib. Skyanar) **波羅羅** or **波吒釐** explained by **熏花樹** lit. a tree whose flowers emit steam or by **女婿樹** lit. the tree of the son-in-law. The Bignonia suave olens (trumpet flower).

P Â T Â L I P U T T R A or Kusumapura (Tib. Skya nar gyi bu) **波吒梨耶** or **巴蓮弗** or **熙蓮弗** or **波釐吒子**

城 lit. the city of the son of the Pâtali flower, or **華氏城** lit. the city of flowers (Pus'papura). An ancient city originally known as Kusumapura, where the 3rd synod (B. C. 246) was held; the present Patna.

P Â T R A 棋多樹 (Peito tree) or **棋多葉** (Peito leaves) or **葉樹** lit. leave tree, or **思惟樹** lit. meditation tree. A palm, the Borassus flabelliformis, often confounded with the Pip-pala. See Bodhidruma and Tâla.

P Â T R A (Pâli. Patto. Singh. Patra. Burm. Thabeit. Tib. Lhung bsed. Mong. Baddir or Zögösä) **波多羅** or **鉢孟** or **鉢多羅** or **鉢** (1.) The almsbowl (patra) of S'âkyamuni to be used by every Buddha, first preserved at Vâis'ali, then taken to Gandhâra, Persia, China, Ceylon, to the heaven Tûchita, to the palace of Sâgara (at the bottom of the sea), where it awaits the advent of Maitrêya, whereupon it will divide into 4 pieces, each of which is to be guarded by a Mahârâdja, as with its absolute disappearance the religion of Buddha will perish. (2.) The almsbowl of every Buddhist mendicant.

P Â T R A D Ê V A 鉢天 The dêva of the almsbowl, invoked by conjurors.

PATTIKÂY. 步 lit. infantry

A division of every Indian army.

PÂUCHA 報沙 The first of the 3 winter months, beginning on the 16th day of the 12th (Chinese) moon.

PHÂRÂDJIKA v. Pârâdjika.

PHÂTCHITTY Â DHAMMA (Pâli) 波逸提法 (Singh. Pâchiti), explained by 墮 lit. fall (into hell). A section of the Vinaya, containing 90 prohibitions.

PHÂTIDÊSANÎYÂ v. Pratidês'aniyâ.

PILINDA VATSA 畢隣伽婆蹉 An Arhat, one of the disciples of S'âkyamuni.

PÎLUSÂRAGIRI 比羅婆洛山 or 象堅山 A mountain (S. W. of Kapis'a city), the guardian spirit of which was converted by S'âkyamuni.

PÎLUSÂRA STÛPA 象堅窣都波 A stûpa erected by As'okha on the top of Pîlusâragiri.

PIPPALA or Pippala vrikcha 畢鉢羅 or 波波羅 or 賓撥梨力叉 One of the many names of Ficus religiosa. See under Bodhidruma and Patra.

PIS'ÂTCHÂ (Tib. Scha za) 略舍闍 or 臂奢柘 or 畢舍遮 or 略舍遮 A

class of demons (vampires), more powerful than Prêtas. The retinue of Dhritarâchtra.

PIS'UNÂ v. Mâra.

PITAKA (Singh. Pitakattayan. Burm. Pitagat) 藏 lit. a receptacle. General term for canonical writings. See Tripiṭaka.

PITÂ PUTRA SAMÂGAMA 菩薩見實會 Title of a translation (A. D. 562) by Narendrayas'as.

PITÂS'ILÂ 臂多勢羅 Ancient kingdom and city (in Sindh), 700 li N. of Adhyavakîla, 300 li S. W. of Avaṇḍa.

POCHADHÂ or Upochaṇa 布薩 explained by 相句說罪 lit. mutual confession of sin. The ceremony of confession, performed on 1st and 15th of every month.

POTALA or Potaraka (Tib. Ri Potala or Ghru hdzin) 補陀 or 普陀 or 布坦洛迦 or 補坦洛迦 or 普陀洛迦 or 布達拉 explained by 小白花 lit. small white flowers. (1.) A port (now Tatta) at the mouth of the Indus, a centre of ancient trade, the home of S'âkyamuni's ancestors. (2.) A mountain range (Nilgherries?) E. of Malâya mountains, S. E. of Malakûṭa. The original resort

of Avalokitês'vara. (3.) The island of Pootoo (near Ningpo), a centre of the worship of Kwan-yin (v. Avalokitês'vara). (4.) The three-peaked hill near Lhassa, with the palace of the old kings of Tibet, now the seat of the Dalai Lama (who is an incarnation of Avalokitês'vara). (5.) A fabulous resort of Bodhisattvas, "somewhere in the western ocean."

POTṬHABHA (Pāli. Pottaban. Singh. Phassa) 觸 lit. touch. The sense of touch. See Chadāyatana.

PRABHĀKARAMITRA or Prabhāmītra 波羅頗迦羅蜜多羅 or 作明知識 or 波頗 or 明友 or 光智 A S'ramaṇa of Central India, a Kchatriya by caste, who came to China (A. D. 627) and translated 3 works.

PRABHĀKARA VARDDHANA 波羅羯邏伐彈那 or 作光增 lit. one who causes increase of light. The father of Karcha varddhana, king of Kanyākubdja.

PRABHĀPĀLA 護明菩薩 A former incarnation of S'ākya-muni, when he was a disciple of Kās'yapa Buddha.

P R A B H U (1.) A term in philosophy, primordial existence,

元始 (2) A title of Vishnu (the sun) 波羅赴 or 鉢利部 See Vasudêva.

PRABHŪTARATNA 鉢羅部多羅怛曩 or 多寶 One of the Sapta Tathâgata, patron of the Saddharma puṇḍarîka who divided himself into seven Buddhas (十方佛) to labour in as many different places, and appears sometimes in the form of a Stûpa. See Ratna vis'uddha.

P R A D A K C H I N A 循環 The (Brahmanic and Buddhist) ceremony of circumambulating a holy object with one's right side turned to it.

PRADĀNAS'ŪRA 勇施菩薩 A Bodhisattva in the retinue of S'ākyamuni.

PRADĪPADĀNĪYA SŪTRA 佛說施燈功德經 Title of a translation (A. D. 558) by Narendrayas'as.

PRADJĀPATÎ v. Mahâpradjâpatî.

P R A D J Ñ A (Pāli. Panna. Singh. Pragnyâwa) 若般 explained by 智慧 lit. intelligence. (1.) The highest of the 6 Pāramitâ, intelligence, the principal means of attaining to Nirvâṇa, as a knowledge of the illusory character of all existence. (2.) A S'ramaṇa of Kubhâ (Cabul), translator (about A.D. 810) of 4 works,

author of a new alphabet.

PRADJÑÂBALA (Pâli. Pan-nâbala. Singh. Pragnyawabala)
慧力 lit. power of intelligence.
Wisdom, one of the 5 Bala.

PRADJÑÂBHADRA **般若跋陀羅** A learned priest from Tiladhâka, native of Bâlapati, adherent (about 630 A. D.) of the Sarvâstivâdah.

PRADJÑÂDÊVA **慧天**
A learned and pious priest of Mahâbodhi saṃghârâma.

PRADJÑÂGUPTA **般若鞠多** or **慧護** A learned Brahman, teacher of S'îlanitya.

PRADJÑÂKARA **般若羯羅** or **慧性** A learned priest of Nâvasaṃghârâma, native (about 630 A. D.) of Tchêka.

PRADJÑÂKÛṬA **智積**
A fictitious Bodhisattva, living in Ratnavis'uddha, attending on Prabhûtaratna.

PRADJÑÂPARAMITÂ
般若波羅密多 explained by **到彼岸** lit. landing on the other shore. Intelligence as a means to reach Nirvâṇa. See Pradjña and Pâramitâ.

PRADJÑÂPARAMITÂ ARDHAS'ATIKÂ. Title of 4 translations of the 10th Sûtra of the Mahâpradjñâparamitâ, viz.

(1.) **實相般若波羅蜜經** by Bodhirutchi (A. D. 618—907); (2.) **金剛頂瑜伽理趣若經** by Vadjra bodhi (A. D. 723—730); (3.) **大樂金剛不空真實三摩耶般若波羅蜜多王趣經** by Amoghavadjra (A. D. 746—771); (4.) **佛說五十聖般若波羅密經** by Dânapâla (A. D. 980—1000).

PRADJÑÂPÂRAMITÂ SÛTRA s. a. Mahâpradjña paramitâ sûtra.

PRADJÑÂPÂRAMITÂ SAMKHA. YAGÂTHÂ **佛母寶德藏般若波羅密經** Title of a translation (A. D. 982—1001)

PRADJÑÂPRADÎPA S'ÂSTRA **般若燈論** A work of Nâgârdjuna and Nirdês'aprabha (**分別明**), translated (A. D. 630—632) by Prabhâkaramitra.

PRADJÑÂPTIPÂDAS'ÂSTRA **施設論** A work of Mahâmaudgalyâyana, translated by Dharmarakcha (A. D. 1004—1058).

PRADJÑÂPTIVÂDINAH
波羅若底婆拖部 or

說度部 or **說假部** *Nt.*
the School which discusses re-
demption or illusions. A subdi-
vision of the Mahāsaṃghikāh.

PRADJÑĀTARA 般若多羅
The 27th patriarch, native of East-
ern India; laboured in Southern
India; died A. D. 457.

PRADJÑĒNDRYA (Pāli.
Pannēndriya. Singh. Pragnyawa
indra) **慧根** The organ of in-
telligence (v. Pradjña), one of
the 5 organs (or roots) of life
(v. Indrya).

PRĀGBODHI 鉢羅笈菩提
explained by **前正覺** *lit.*
anterior to correct perceptions. A
mountain in Magadha, which
S'ākyamuni ascended "before
entering upon Bodhi."

PRAHĀṆA 修 or 修文法
Conversion and entering ecclesias-
tical life.

**PRAKARAṆAPĀDA VIB-
HĀCHĀ S'ĀSTRA 衆事分
毗婆沙論** A philosophical
treatise by Skandhila.

PRALAMBA 毗藍婆
A certain Rakchasi.

PRAMITI 般刺蜜帝
or **極量** A S'ramaṇa of Central
India, co-translator (A. D. 618—
907) of a Sūtra.

PRANIDHANA 願度
lit. salvation by vows. The virtue

of (faithfulness in) prayers and
vows.

**PRĀṆYAMŪLA S'ĀSTRA
ṬĪKĀ 中論** *lit.* discourse on the
(due) mean (*i.e.* Madhyamika).
The principal text book (by
Nāgārdjuna and Nilanētra) of
the Madhyamika School, trans-
lated (A. D. 409) by Kumārad-
jīva.

PRĀSĀDA (Singh. Poega. Tib.
Dgedun gji du khang or Mtchhod
khang or Du khang) **跋路婆
陀** explained by **堂** *lit.* the hall.
The assembly hall (in a monas-
tery); the confessional.

**PRASĀNTA VINIS'KAYA
PRATIĤĀRYA SAMĀDHI
SŪTRA 寂照神變三摩
地經** Title of a translation
(A. D. 663) by Hiuen-tsang.

PRASĒNADJIT (Pāli and
Singh. Pasēnaḍi. Burm. Patha-
nadi. Tib. Gsal rgyal. Mong.
Todorchoi Ilaghaksan) **鉢羅
犀那特多 or 鉢邏斯
那 特多 or 波斯匿**
explained by **勝軍** *lit.* con-
queror of an army. A king of
Kos'ala, residing in S'ravasti;
one of the first royal converts and
patrons of S'ākyamuni; origina-
tor of Buddhist idolatry (by
having a statue of Buddha made
before his death).

PRAS'RABDHI (Pāli. Passadhi)

除 lit. removal (sc. of misery)
or 除覺 lit. the Bodhyanga
(called) removal, explained by
斷除煩惱 lit. the cutting
off and removing of trouble and
vexation. A state of tranquillity.
See Bodhyanga.

PRATĀPANA or Mahātāpana

(Siam. Mahadapha) 大燒然
獄 lit. the hell of great burning,
or 極熱 lit. extreme heat, or
大炎熱 lit. great flame and
heat. The 7th of the 8 hot hells,
where life lasts half a kalpa.

PRATIBHĀNA (Pāli. Patibhāna)

樂說 lit. pleasant discourses.
(1.) A fictitious Bodhisattva, one
of 14 Dēva Arya 天尊 wor-
shipped in China. (2.) One of the
4 Pratisaṃvid (q. v.)

PRATICHTHĀNA v. Prayāga.

PRATIDĒS'ANĪYĀ (Pāli. Phati-

desanīyā. Singh. Patidēsanidham-
ma) 波羅提提舍尼法
explained by 向彼悔 lit.
confession of sins before others.
A section of the Vinaya concern-
ing public confession of sins.

PRATIMOKCHA SĀMGA-

HIKA VINAYAMŪLA 波羅
提木叉僧祇戒本
Translation by Buddhakṣetra
(A. D. 416) of an abstract of the
Mahāsaṃgha vinaya.

PRATIMOKCHA SŪTRA. Title
of 2 translations (of works on
the Sarvāstivāda vinaya), viz. 十
誦律比丘戒本 by Kum-
āradjiva (A.D. 404), and 根本
說一切有部戒經 A.
D. 710.

PRATISAṂVID (Pāli. Patisam-

bhida. Singh. Pratisambhidi) 四
無礙智 lit. 4 unlimited
(forms of) wisdom. Four modes of
knowledge, characteristic of an
Arhat, viz. (1.) Artha (Pāli. At-
tha) 義無礙智 lit. un-
limited knowledge of the sense
(of the laws); (2.) Dharma (Pāli.
Dhamma) 法無礙智 lit.
unlimited knowledge of the can-
on; (3.) Nirukti (Pāli. Nirutti)
詞 or 辯無礙智 lit. un-
limited knowledge of agreements
or 得解 lit. facility in explana-
tions; (4.) Pratibhāna (Pāli.
Patibhāna) 樂說無礙智
lit. unlimited knowledge of plea-
sant discourses (sc. on the 12
Nidānas).

PRATĪTYA SAMUTPĀDA

S'ĀSTRA (Singh. Paticha sam-
uppāda. Tib. Rten tching hbrei
barbhyur pa) 十二因緣
論 lit. S'āstra on the Dvadas'a
(twelve) nidānas. A translation
by S'uddhamati (A. D. 508—
534).

PRATYÊKA BUDDHA or Pratyêka Djina (Pâli. Patiëkan. Singh. Pasê Baddha Burm. Pte-tzega. Tib. Rangs sang dschei. Mong. Pratikavudor Ovörö Tö-rölkita) **畢勒支底伽佛** or **辟支佛** explained by **獨覺** lit. individually intelligent, or by **圓覺** lit. completely intelligent, or by **緣覺** lit. intelligent as regards the Nidânas. A degree of saintship (unknown to primitive Buddhism), viewed as one of the 3 conveyances to Nirvâna (v. Madhyimâyâna), and practised by hermits who, as attaining to Buddhahip individually (*e. i.* without teacher and without saving others), are compared with the Khadga and called Ekas'ringa richi. As crossing Sañsâra, suppressing errors, and yet not attaining to absolute perfection, the Pratyêka Buddha is compared with a horse which crosses a river, swimming, without touching the ground. Having mastered the 12 Nidânas, he is also called Nidâna Buddha.

PRATYÊKA BUDDHA NIDÂNA S'ÂSTRA **辟支佛因緣論** Translation (A. D. 350—431) of a work on the Abhidharma of the Hinayâna

PRAYÂGA or Praticthâna **鉢羅耶伽** Ancient kingdom and city (now Allahabad),

at the junction of Yamûna and Ganges.

PRÂYA S'TCHITTA (Pâli. Phâtchittiya) **波逸提法** explained by **墮** lit. fall (into hell). A section of the Vinaya, concerning 90 misdemeanours of priests.

PRÊTAS (Siam. Pret. Burm. Preitha. Tib. Yidwags or Yid btags. Mong. Birrid) **畢利多** or **薛荔多** or **閉黎多** or **彌多** explained by **餓鬼** lit. hungry demons. One of the 6 Gâti; 36 classes of demons with huge bellies, large mouths and tiny throats, suffering unappeasable hunger, and living either in hell, in the service of Yâma, or in the air, or among men (but visible only at night). Avaricious and rapacious men are to be reborn as Prêtas.

PRITHAGDJANA (Pâli. Puthudjana) **蜀人** lit. solitary (extra ecclesiam). The unconverted, as compared with the Ârya.

PRÎTI (Pâli. Piti. Singh. Pritiya) **喜** lit. joy. The 4th Bodhyanga, spiritual joy and content, leading to Samâdhi.

PRYADARS'ANA **喜見** lit. joyful view. The (fictitious) kalpa of S'ubhavyuha, Megha-dundubhisvara and others.

P U C H P A D A N T Î 華齒

lit. flowery teeth. A certain Rakhasi.

P U C H P A G I R I S A M G H Â R Â M A

補澀波祇釐僧伽藍
A monastery on mount Puchpagiri in Uḍa.

P U C H P A K Ū Ṭ A S Ū Ṭ R A.

Title of 4 translations, viz. (1.) 華積陀羅尼神咒經 (A. D. 222—280); (2.) 師子奮迅菩薩所問經 (A. D. 317—420); (3.) 佛說華聚陀羅尼經 (A. D. 317—420); (4.) 佛說積棲閣陀羅尼經 (A. D. 980—1,000).

P U C H Y A (Tib. Skar ma rgyal)

弗沙 or 富沙 or 佛星 or 星 (comet). (1.) Name of an ancient richi. (2.) Name of a constellation formed by 3 stars.

P U D G A L A 補 (or) 富

伽羅 or 弗 (or 福 or 富) 伽羅 explained by 有情 lit. affectionate beings, or by 數取趣 lit. entering several paths. (1.) Human beings as subject to metempsychosis. (2.) Personality (as a philosophical term).

P Ū D J Â (Singh Poya) 供養

lit. to support and nourish. Offering, as the Buddhist substi-

tute for the Brahmanic sacrifices (Yadchnâ).

P Ū D J A S U M Î R A 富闍蘇

彌羅 A learned Arhat of Salaribhu, disciple of Ananda.

P Ū G A 檳榔 (Pinang). Areca

catechu; betel nut palm.

P U L A K Ê S ' A 補羅稽舍 A

king (A. D. 630) of Mahârâchtra.

P U L A S T Y A 補羅悉底耶

An ancient richi.

P U N A T C H A or Pantchasattra or

Pantcharâchtra 半嗟笈 Ancient province and city (now Poonah) of Cashmere.

P U N D A R I K A 分陀利 or 芬

利 or 奔茶 explained by 大 or 白蓮華 lit. great (or white) lotus. The last of the 8 large and cold hells, where the cold lays bare the bones of criminals like white lotus flowers.

P U N D A R A V A R D D H A N A 奔

那伐戰那 Ancient kingdom and city (now Burdwan) in Bengal.

P U N Y A B A L Â V A D Â N A 佛說

福力太子綠經 Title of a translation (A. D. 987—1000) by Dânapâla.

P U N Y A P R A S A V Â S 福

生 lit. happy birth, or 生天 lit. living dēvas. (1.) The 10th Brahmaloḥa. (2.) The 1st region of the 4th Dhyâna.

PUNYAS'ÂLÂ 奔攘舍羅

Houses of refuge, for the sick or poor.

PUNYATÂRA 弗若多

羅 explained by 功德 lit.

lit. merit and virtue. (1.) One of

the 24 Dêva Arya 天尊 wor-

shipped in China. (2.) A S'ra-

maṇa of Cabul, co-translator (A.

D. 404) of the Sarvâstivâda vina-

ya.

PUNYAYAS'AS 富那耶舍

or 富那夜奢 The 10th (or

11th) patriarch; died B. C. 383;

a descendant of Gâutama; born

in Pâtaliputtra; laboured in Vâr-

anâs'i; converted As'vaghocha.

PUNYOPÂYA 布如烏伐

耶 or Nadi 耶提 explained

by 福生 lit. happy birth. A

S'ramāṇa of Central India;

brought to China (A. D. 663) 3

works.

PURÂNA v. Dharana.

PÛRANA KÂS'YAPA

富蘭那迦葉 or 楳刺拏

One of the 6 Tîrthyas; maternal

descendant of the Kas'yapa

family; brahminical ascetic; op-

ponent of S'âkyamuni.

PURÂNAS 富蘭那 or

布 (or 補) 刺拏 explained by

滿 lit. complete. A class of Brah-

manic, mythological, philosophical

and ascetic literature.

PURJA MITRA or Putnomita

不如密多 The 26th patri-

arch, son of a king of Southern

India, laboured in Eastern India,

died (A. D. 388) by Samâdhi.

PURNNA v. Bala.

PÛRNA (Singh. Punna) v.

Pûrṇamaitrâyaṇîputtra.

PÛRNA KALASAYA

(Siam. Bat keo inthan) 本

囊伽吒 explained by 滿瓶

lit. a full jar. One of the mystic

figures of the S'ripâda.

PÛRNAMAITRÂYANÎ

(PUTTRA) or Maitrâyaṇî-

puttra or Pûrṇa (補刺那)

梅咀麗衍尼弗咀羅

or (富樓那) 彌多羅尼子

or 耨那文陀尼子 or 耨

耨文陞弗 or 富那曼

陀弗多羅 explained by 滿

慈子 lit. son of completeness

(Pûrṇa) and charity (Maitrâyaṇî),

or by 滿嚴飾女子 lit. the

son of completeness and of the

lady of dignified beauty, or by

滿見子 lit. the son of complete

view. A disciple of S'âkyamuni;

son of Bhava by a slave girl; ill-

treated by his brother, he enga-

ged in business, forsook wealth for

the priesthood, saved his brothers

from shipwreck by conquering

Indra through Samâdhi; built a

vibhāra for S'ākyamuni; became a Bodhisattva, expected to reappear as Dharmaprabhāsa Buddha. He is often confounded with Maitrēya.

PŪRṆAMUKHA AVADĀNA S'ATAKA 撰集

百緣經 Title of a translation (A. D. 223-253) of 100 legends.

PŪRṆA PARIPRITHT. CHHĀ 富樓那會 Title of a Sūtra, translated (A.D. 405) by Kumāradjīva.

PŪRṆA VARMMA 補剌拏伐摩 explained by 滿胃 lit. complete helmet. A king of Magadha, the last descendant of As'okha.

PURUCHA 補盧沙 or 富樓沙 or 士夫 (lit. master) explained by 神我 lit. the spiritual self. The spirit which, together with Svabhāvaḥ, produces, through the successive modifications of Guna, all forms of existence.

PURUCHAPURA 布路沙布羅 or 佛樓沙 Ancient capital (now Peshawur) of Gandhāra.

PŪRVANIVĀSĀNU SMRITI DJÑĀNA (Pāli. Pubbeni vāsānugataññānem) 宿命 lit. destiny of the dwellings. Knowledge of all forms of pre-existence

of oneself and others. See Abhidjñā.

PŪRVAS'ĀILĀH 佛槃勢羅部 or 東山部 lit. the School of the eastern mount. One of the 5 subdivisions of the Mahāsaṃghikaḥ.

PŪRVAS'ĀILA SĀMĠHĀRĀMA 佛槃勢羅僧伽藍 or 東山寺 lit. temple of the eastern mount. A monastery on a hill E. of Dhanakatchēka.

PŪRVAVIDĒHA or Vidēha (Singh. Purwa widēsa. Siam. Buphavithe Thavib. Tib. Chargii lus pag dwip. Mong. Doronoulam dzi beyetou dip) 佛婆毗提訶 or 瞞利婆鼻提賀 or 布魯婆毗提訶 or 毗提訶 or 佛婆提 or 佛于逮 or 瞞兒幹微的葛 explained by 勝神州 lit. island of conquerors of the spirit, or by 離體 lit. separate from the body. One of the 4 continents (of every universe), E. of the Mēru, semi-circular in shape, the inhabitants having also semi-circular faces and "seeing the sun rise before we see it."

PUSPAPURA v. Pāṭaliputra.

PUTANA 富單那 A class of Prētas who control fever.

PUTCHÊKAGIRI 補磔迦山

A mountain in Eastern India on which Avalokitês'vara appeared.

R.

RÂCHTRAPÂLA 護國菩薩

A Bodhisattva among demons.

RÂCHTRAPÂLA PARIPRITCHCHÂ. Title

of 2 translations, viz. (1.) 護國菩薩會 by Dñânagupta

(A. D. 589—618); (2.) 佛說護國尊者所問大乘經 by Dharmadêva (A. D. 973—981).

RÂDJÂVAVÂDAKA SÛTRA.

Title of 4 translations, viz. (1.)

佛說諫王經 (A. D. 420—479); (2.) 如來示教勝

軍王經 by Hiuen-tsang (A.

D. 642); (3.) 佛爲勝光

天子說王法經 (A. D.

705); (4.) 佛說勝軍王

所問經 by Dânapâla (A. D.

980—1,000).

RÂDJA BALÊNDRÂ KÊTU 力

尊幢 The prince who possessed the Devêndra samaya.

RÂDJAGIRIYÂS s. a. Abhayagirivâsinah.

RÂDJAGRIHA or Radjagrihapura

(Pâli. Râdjagaha. Singh. Raja-

gahanuwara. Burm. Radzagio.

Mong. Vimaladjana ün kundi.

Tib. Dchal poik ap) 曷羅闍

姑利四 or 羅闍城 or 王

舍城 lit. the city of royal

palaces. The residence, at the

foot of Gridhrakûta, of the Ma-

gadha princes from Bimbisara to

As'oka; meeting place of the first

synod (B. C. 510); the modern

Radghir (S. W. of Bahar) vene-

rated by Jain pilgrims. See

Kus'âgarapura.

RÂDJAKUMÂRA or Râdjaputtra

(Tib. Ghial sres. Mong. Khan

kubakhun) s. a. Kumâra-râdja.

RÂDJAMAHÊNDRÎ v.

Mahândhra.

RÂDJAPURA 曷羅闍補羅

Ancient city and province (now

Rajoar), near S. W. frontier of

of Cashmere.

RÂDJATA v. Rûpya.

RÂDJAVARDDHANA 王曷邏

闍伐彈那 or 王增

King of Kanyâkubdja, son of

Harchavardhana.

RÂDJÂVAVÂDAKA SÛTRA 佛

說軍勝王所問經

Title of a translation by Dâna-

pâla (A. D. 980—1000).

RAHÂN or Rahat v. Arhat.

RÂHU (Tib. Sgra gtchan) 羅睺

or 羅虎那 explained by 障

蔽 lit. stoppage. A king of Asu-

ras, who seeks (in the shape of a

dog) to devour sun and moon,

and thus causes eclipses.

RÂHULA or Râhulabhadra or Lâghula (Burm. Raoula. Tib. Sgra gtechan hdsin. Mong. Raholi) 羅睺羅 or 羅吼羅 or 曷羅怛羅 or 何羅怛羅 or 羅云 explained by 覆障 lit. (he who) upset the hindrances (viz. of Râhus against his birth). The eldest son (by Yasodhara) and disciple of S'âkyamuni; descendant of Gâutama Râhugana; founder of the Vâibhâchikah; now revered as patron saint of novices; to be reborn as the eldest son of every Buddha, especially of Ananda. See Djalâmbara.

RÂHULATA 羅睺羅多 The 16th patriarch, native of Kapila, laboured (till B. C. 113) in S'râvasti. See Saṃghânandi.

RÂIVATA or Rêvata (Singh. Revato) 利波波 or 離波多 or 黎婆多 or 頡隸伐多 explained by 室星 lit. the constellation (2 stars in Pegasus) called "the house." (1.) A Brahman hermit; one of the principal disciples of S'âkyamuni; to be reborn as Samanta prabhâsa. (2.) A native of Handjna, president of the 2nd synod (B. B. 443). (3.) A member of the 3rd synod (B. C. 246).

RÂKCHASA or Rakchas (Tib. Srin boi din. Mong. Manggu) 羅叉娑 or 羅刹 or 藥叉

explained by 食人鬼 lit. demons which devour men, or by 可畏 lit. terrible. (1.) The aborigines of Ceylon, dreaded as cannibals by ancient mariners, extirpated by Siṃhala. (2.) The demons attending Vâis'râmana, invoked by sorcerers

RAKCHAS'Î 羅叉斯 or 羅叉私 or 羅刹女 The wives and daughters of Rakchasa demons, invoked by sorcerers.

RAKTAPATMAYA or 鉢特忙 The red lotus; one of the figures of the S'ripâda.

RAKTAVITI 絡多未知 explained by 赤泥 lit. red soil. A saṃghârâma, erected near the capital of Kârṇasuvârṇa, on the spot where a Buddhist priest from Southern India defeated a heretic in public disputation.

RAKTIK Â or Retti 賴提 explained by 草子 lit. a seed of (the Gunjâ) creeper. An Indian weight, equal to $2\frac{3}{10}$ grains.

RÂMA or Râmagrâma 藍摩 or 藍莫 Ancient city (N. W. of Goruckpoor) and kingdom, between Kapilavastu and Kus'inagara.

RA S' MINIRH Â RA S A M̃ - GIRATHÎ or Prabhâ sâdhanâ 出現光明會 Title of a translation by Bodhirutchi (A.D.

618—907).

RASMI PRABHÂSA 光明

lit. light and brightness. The name under which Mahâkâs'yapa is to be reborn as Buddha. See Mahâvyûha and Avabhâsa.

RASMI SATASAHASRA PARIPÛRNA DHVADJA

具足千萬光相 lit. one whose feet display innumerable luminous figures (like the S'rî-pâda). The name under which Yas'odharâ is to appear as Buddha.

RATHAKÂYA 車軍 lit. the chariot corps. A division of an Indian army.

RATIPRAPÛRNA 喜滿 lit. complete joy. The kalpa during which Mâudgalyâyana is to appear as Buddha.

RATNA v. Sapta ratna.

RATNADVÎPA 寶渚 lit. island of treasures (pearls). Ancient name of Siṃhala (Ceylon).

RATNAGHRI 寶山 lit. precious mount. A mountain near Râdjagriha.

RATNÂKARA 寶積 lit. treasure store. (1.) A native of Vâis'âli, contemporary of S'âkyamuni. (2.) The 112th Buddha of the Bhadra kalpa.

RATNAKÊTU 寶相 lit. precious figure. (1.) One of the Sapta Tathâgata. (2.) The name

under which S'âkyamuni's 2,000 disciples, and especially Ânanda, will reappear as Buddha at different points of the compass.

RATNAKÛṬA 寶積陪

A section of the Sûtra piṭaka, including the Mahârâtnakûṭa, the Ratnakûṭa sûtra and some 36 other works.

RATNAKÛṬA SÛTRA.

Title of 2 translations, viz. (1.)

寶積三昧文殊師利菩薩問法身經 A. D. 25—220, and (2.) 入法畏

體性經 by Djñânagupta, A.D. 595.

RATNAMATI 勒那摩 or 婆

提 or 寶意 lit. precious intentions. (1.) The 4th son of Tchandra sûrya pradîpa. (2.) A S'ramana of Central India, translator (A. D. 508) of 3 works.

RATNAMÊGHA DHARANI 佛

說雨寶陀羅尼經

Title of a translation by Amogha vâdjra (A. D. 746—771).

RATNAMÊGHA SÛTRA. Title of

3 translations, viz., (1.) 佛寶

寶雲經 by Mandra and

Saṃghapâla (A. D. 503); (2.) 佛

說寶雨經 by Dharmarut-

chi (A. D. 693); (3.) 佛說

除蓋障菩薩所問經

by Dânapâla, Dharmaraksha etc.

(A. D. 1000—1010).

RATNAPARÂS'I 寶梁聚會

Title of a translation (A. D. 397—439), forming part of the Mah-âratnakûṭa sūtra.

RATNASAM̃BHAVA 寶生

lit. precious birth. (1.) One of the Pañcha Dhyâni Buddhas, attended by Ratnapâni. (2.) The realm of S'asikêtu Buddha.

RATNAS'IKHIN v. S'ikhin.

RATNATCHINTA 阿倆真

那 or 寶思惟 lit. precious thought. A S'ramana of Cashmere, translator (A. D. 693—706) of 7 works.

RATNATÊDJOBHYUDGA

RÛDJA 寶威德上王
lit. superior king of precious dignity and virtue. A fabulous Buddha, living E. of our universe, attended by Samantabhadra.

RATNATRAYA v. Triratna.

RATNÂVABHÂSA (1.) 寶明

lit. precious brightness. The kalpa of Dharmaprabhâsa. (2.)

有寶 lit. possessor of treasures. The kalpa of S'asikêtu.

RATNAVIS'UDDHA 寶淨 lit.

precious purity. The fabulous realm of Prabhûtaratna.

RÂURAVA (Siam. Rôruva) 號叫

or **呼呼** or **叫喚** lit. crying. The 4th of the 8 large hot hells where life lasts 4,000 (or 400)

years, but where 24 hours are equal to 4000 years on earth.

RÂVANA 羅婆那 or 婆羅那 A King of Sîmbhala.

RAVI v. Trâvatî.

RÊVATA v. Râivata.

RICHI (Burm. Raciôr rathee. Tib.

Drang srong) **仙人** lit. im-

mortals, or **遷道** lit. the gâti

of immortals. A man, transformed

into an immortal, by asceticism

and meditation. Nâgârdjuna, who

counts 10 classes of richis, ascri-

bes to them only temporary exem-

ption (for 1,000,000 years) from

transmigration, but Chinese Bud-

dhists (and Tauists) view them

as absolutely immortal, and dis-

tinguish 5 classes, viz. (1.) Dêva

richis **天仙** residing on the 7

concentric rocks around Méru,

(2.) Purûcha (or Atman) richis

神仙 roaming about in the air.

(3.) Nara richis **人仙** dwelling

as immortals among men, (4.)

Bhûmi richis **地仙** residing

on earth in caves, and (5.) Prêta

richis **鬼仙** roving demons.

These richis form a 7th gâti (q.

v.) or a 7th class of sentient

beings.

RIDDHI (Pâli. Iddhi. Mong. Riddi

chubilghan) **如意身** lit. a

body (transmutable) at will. The

dominion of spirit over matter,

implying (1) possession of a body which is exempt from the laws of gravitation and space, and (2) power to assume any shape or form and to traverse space at will.

RIDDHI MANTRA 神咒

or **如意咒** Incantations or prayers used to gain or exercise the power of Riddhi.

RIDDHI PĀDA (Pāli. Iddhipado. Tib. Rdzu hphrul gyi rkang pa) **四如意足** lit. 4 steps to Riddhi. Four modes of obtaining Riddhi, by the annihilation of desire, energy, memory and meditation. See Tchhanda, Vîrya, Tchitta and Mimamsa riddhi pāda.

RIDDHI SĀKCHĀTKRIYĀ (Pāli. Iddhipabhêdo) **神足**

力 lit. the power of the supernatural (riddhi) steps. The power to assume any shape or form (see Riddhi), the third of the 6 Abhidjñas.

RIDDHI VIKRĪDITA SAMĀDHI 神通遊戲
三昧 A degree of samādhi, called "the idle sports of spiritual penetration."

RIG VĒDA 讚誦 lit. hymns of praise. The most ancient portion of the Vêda, consisting of a collection of hymns (Sanhitâ) and a number of prose works (Brahmanas and Sûtras).

ROHINILĀ 洛殷膩羅

An ancient monastery, visited by Sâkyamuni; the modern Roynallah, near Balgada, in E. Bahar.

ROHITAKA or Lohitaka **盧**

醯咀迦 (1) Red or opal colour. (2) The ruby or balas-ruby.

ROHITAKA STŪPA 盧

醯咀迦窣都波 explained by **赤塔** lit. the red stûpa. A stûpa built by As'oka, 50 li W. of Moñgali, where Maitrîbala rādja fed starving Yakchas with his blood.

ROHITA MUKTI 盧呬胝

訶目多 Red pearls or rubies. See Saptaratna.

ROHU 曷羅胡 Ancient province and city of Tukhâra, S. of the Oxus.

ROHITA 曷羅胡 Ancient province and city of Tukhâra, S. of the Oxus.

RUDRA (Tib. Yu lang) **盧陀**

羅耶 A name of Shiva, as ruler of the wind, and lord of the Khumbandhas.

RUDRAKA RĀMAPUTRA 鬱頭藍子 lit. Rud-

raka the son of Râma. A richi of Magadha, a teacher of Sâkyamuni.

RŪPA (Tib. Gzugs) **色** lit. form.

(1.) The perception of form; one of the Chaḍâyatana. (!.) Form, as one of the aggregates of the **色身** physical body. See Skandha.

RÛPADHÂTU or Rûpavatchara

(Tib. Gzugs-kyi khams) 色界
lit. the region of form. The 2nd
of the Trâilokya; the world of
form, comprising 18 Brahmalo-
kas, divided into 4 Dhyânas, where
life lasts from 16,000 kalpas down
to half a kalpa, and the height of
the body measures from 16,000
yodjanas down to half a yodjana,
the inhabitants being sexless and
unclothed.

RÛPYA 銀 lit. silver. The
2nd of the Sapta Ratna.

RUTCHIR A KÊTU 妙幢
lit. wonderful banner. A fabu-
lous Bodhisattva.

S.

S'ABDA or Sadda (Pâli. Saddan)
聲 lit. sound. The perception of
sound; one of the Chaḍâyatana.

S'ABDA VIDYÂ S'ÂSTRÂ
聲明論 lit. lucid treatise on
sounds. One of the Pañtcha
Vidyâ S'âstras, a work on etymo-
logy by Añs'uvarmma.

SADÂPARIBHÛTA 常不輕
lit. never slighting (others). (1)
A Bodhisattva, famous for his
unselfish meekness. (2.) A former
incarnation of S'âkyamuni, when
he displayed unselfish meekness
though slighted by Bhadrâpâla
(with 500 Bodhisattvas), by
Sîmbatchandra (with 500 Upa-
sakas) and by Sugata tchêtana
(with 500 Bhikchupis).

SADDA v. S'abda.

SADDHARMA (Pâli. Saddhamma)
妙法 lit. the wonderful law.
A fabulous Mahâbrahmâ (also
called Sudharma), devotee of Ma-
habhidjñâdjñânâbhibhu.

SAIDHARMA LAÑKÂVA-
TÂRA s.a. Laṅgkâvatâra sûtra.

SADDHARMA PRATIRÛPAKA

像法 lit. law of images. The
2nd of the 3 stages of development
through which Buddhism passes
under each Buddha, the first
being 正法 lit. the period of
true religion, the 2nd 像法
lit. the period of fanciful religion,
the 3rd 後法 lit. the period of
declining religion. In the case
of S'âkyamuni, the 1st period
continued for 200 years after his
death, the 2nd lasted 1000 years,
and the 3rd will last 3000 years,
whereupon Maitrêya renews this
triple process, and each of his
successors likewise.

SADDHARMA PUNÐA-
RÎKA SAMÂDHI 法華
三昧 (1.) A degree of samâd-
hi, mastered by Vimalanêtra. (2.)
Title of a translation (of a portion
of the Saddharma puṇḍarîka
sûtra), A. D. 427.

SADDHARMA PUNÐA-
RÎKA SÛTRA. Title of 4
translations, forming the standard
books of the Lotus School 蓮宗

- viz (1.) 正法華經 by Dharmarakcha (A. D. 286), (2.) 薩曇芬陀利經 (incomplete, A. D. 265-316), (3.) 妙法蓮華經 by Kumaradīva (A. D. 406), (4.) 添品妙法蓮華經 by Dñānagupta and Dharmagupta (A. D. 589-618).
- SADDHARMA PUNḌARĪKA SŪTRASĀSTRA. Title of 2 translations of Vasubandhu's commentary on the preceding work, viz 妙法蓮華經優波提舍 by Bodhiruci and others (A. D. 386-534) and 妙法蓮華經論優波提舍 by Ratnamati and another (A. D. 508).
- SADDHARMA SMṚITY-UPASTHĀNA SŪTRA. Title of 2 translations, viz 正法念處經 by Gautama Pradjñāru-tchi (A. D. 539), and 妙法聖念處經 by Dharmadēva (A. D. 973-981).
- SADVAHA 沙多婆何 or 引善 or 引正 lit. guide of goodness or truth. A king of Kosala, patron of Nāgārdjuna.
- SADVĀHANA v. Dñātaka.
- SĀGALA v. Sākala.
- SĀGARA 婆竭羅 or 婆伽羅

One of the 21 Dēva Ārya (天尊), a Nāga king (龍王), whose daughter (8 years old) became a Buddha under the tuition of Mañdjuśrī. He is said to dwell in a palace of pearls at the bottom of the sea, and is worshipped as a god of rain.

SĀGARAMATI 海慧 A priest of Nālanda, defender of the Mahāyāna in disputations with heretics.

SĀGARAMATI PARIPRITCĪHTCHĪHĀ 海意菩薩所問淨印法門經 Title of a translation, by Dharmarakcha and another (A. D. 1009-1058), of a chapter from the Mahāvai-pulya mahāsannipāta sūtra (大方等集毘經).

SĀGARA NĀGARĀDJA PARIPRITCĪHTCHĪHĀ. Title of 3 translations, viz. (1.) 佛說海龍王經 by Dharmarakcha (A. D. 265-316), (2.) 佛為海龍王說法印經 (A. D. 618-937), (3.) 佛為娑伽羅海龍王所說大乘法經 by Dānapāla (A. D. 980-1000).

SĀGARA VARADHARA BUDDHI VIKRĪḌITĀBHIDJÑA 山海慧自在通王 The name under which Ānanda reappears as Buddha, in Anavanāmita vāidjayanta, during the

kalpa Manodjña s'abdabhiḡard-jita.

S A H A or Sahaloka or Sahaloka-dbātu (Mong. Ssava jirtintchu)

娑婆 or 索阿 or 娑婆 explained by 堪忍世界 lit. the world of suffering, or by 千世界之都 lit. the capital of a chiliocosmos. The inhabited portion of every universe, including all persons subject to transmigration and needing a Buddha's instruction, and divided into 3 worlds (v. Trāilokya) ruled by Sahâṃpati.

SAHÂṂPATI (Singh. Sampati) v. Mahâbrahma Sahâṃpati.

S'ÂIKCHA or S'âikchya (Pâli. Sekhiyâ) 去又迦羅尼 explained by 應當學 lit. one who ought to study, or subjects to be studied; or 突吉羅 explained by 惡作 lit. wicked deeds. (1.) Catechumens, especially laynovices. See Arhan. (2.) A section of the Vinaya, called laws for the community of disciples 衆學法, being a series of 100 regulations for novices.

SAKCHI or Sakti or S'as'i 舍支 or 設施 (lit sacrifice.) (1.) The hare (which threw itself into the fire to save starving people), transferred by Indra to the centre of the moon. (2.) A name of

Vêmatchitra. (3.) The consort of any deity (according to the Tantra School). (4.) Female energy (Yoni).

S'Â K A L A (Pâli. Sâgala. Singh. Sangala) 奢羯羅 The capital of Tchêka and (under Mahirakula) of the whole Pundjab. The Lagala of Ptolemy. The modern Sanga near Umritsir.

S'Â K R A (Pâli. Sakka. Singh. Sekra) 釋迦 or 帝釋 or 釋 or 釋迦婆 explained by 能天主 lit. the mighty Lord (Indra) of Dêvas, or 釋迦提婆 (S'akra Devêndra) or 釋提桓因 explained by 天帝釋 lit. S'akra the Lord (Indra) of Dêvas, or 忉利帝釋 or 忉利天王 lit. king of Trâyas-trims'as. Common epithets of Indra (q. v.) as ruler of the Dêvas.

S'AKRÂDITYA 樂伽羅阿逸多 or 帝日 lit. sun of the ruler (S'akra). A king of Magadha (after S'âkyamuni's death).

S A K R I D Â G Â M I N (Pâli. Sakadâgâmi. Singh. Sakradâgâmi. Burm. Thakagan. Tib. Leneik cir honghaba) 娑羯利陀伽彌 or 斯陀舍 explained by 一來 lit. coming once more. The 2nd degree of saintship (v. Ârya) involving rebirth among

dēvas and among men, whereupon Arhatship is reached.

S'ÂKYA (Singh. Sākya. Burm Thakia) 釋迦 explained by 仁 lit. charity or 能仁 lit. charitable. The ancestors and descendants of Iks'vaku Virudhaka (q.v.), viz. 5 kings of the Vivartta kalpa (成劫五王) headed by Mahasammata (大三末多); 5 Tchakravarttis (五轉輪王) headed by Murdhadja (頂生王); 19 kings, the first being Tchêtrya (捨帝) and the last Mahâdêva (大天); 5000 kings; 7000 kings; 8000 kings; 9000 kings; 10,000 kings; 15,000 kings; 11,000 kings, the first being Gautama (q.v.) and the last Iks'vaku (q.v.) who reigned at Potala, and whose 4 sons reigned at Kapilavastu, after the destruction of which 4 surviving princes founded the kingdoms of Udyana, Bamyana, Himatala and S'ambi. See also S'âkyamuni.

S'ÂKYA BODHISATTVÂ 釋迦菩薩 A title of Prabâpala.

S'ÂKYA BUDDHA s. a. Sâkyamuni.

S'ÂKYA MITRA 釋迦密多羅 or 能友 lit. powerful friend. An author of commentaries on philosophical works of the Madhyimâyâna School.

S'ÂKYAMUNI (Burm Thakia-muni. Tib. Shakja thubpa Mong Shigamunior Burchan bakshi) 釋迦牟尼 or 釋伽文 explained by 能仁 (Sākya) 寂默 (Muni) lit. mighty in charity, seclusion and silence. The last of the Sapta Buddha, one of Sapta Tathâgata, the 4th of the 1000 Buddhas of the Bhadra kalpa. The name by which Chinese books refer to Gautama Buddha. The Lalitavistara and the popular aphorisms of Wang Puh (釋迦如來成道記) tell the story of his life, which is an indispensable key to the understanding of Buddhist doctrines. Some 5000 Djâtakas (q.v.) are on record, in the course of which he worked his way up through as many different stages of transmigration, from the lowest spheres of life to the highest, practising all kinds of asceticism and exhibiting in every form (v. Maitribalarâdja, Kapindjala râdja, Mayûra râdja etc.) the utmost unselfishness and charity. Having attained to the state of Bodhisattva as Prabâpala, he was reborn in Tuchita and there considered where he ought to be reborn on earth to become Buddha. The S'âkyâ (q.v.) family of Kapilavastu was selected and in it Mâyâ, the young wife of S'uddhodhana, as the purest on earth. In the form of a

white elephant (v. Bodhisattva) he descended and entered through Mâyâ's right side into her womb (8th day of the 4th moon, B. C. 1028 or 622), where he was visited thrice a day by all the Buddhas of the universe (v. Prabhûta ratna). On the 8th day of the 2nd (or 4th) moon, B. C. 1024 or 621, Mâyâ, standing in Lumbini under an As'oka (or Sâla) tree, painless gave birth to a son who stepped out of her right side, being received by Indra (the representative of popular religion) and forthwith baptized (v. Murddhâbhichikta) by Nâga kings. Thereupon the newborn babe walked 7 steps towards each of the 4 points of the compass and, pointing with one hand to heaven and with the other to earth, said, with a lion's voice (v. Simhanâda), "I have received the body of my final birth; of all beings in heaven above and beneath the heavens, there is none but myself to be honoured." At the moment of his birth an Udambara flower sprouted up, and a series of 42 miraculous events (earthquakes, flashes of five coloured light, lotus flowers etc.) announced to the universe the birth of Buddha. His skin exhibited 32 fanciful tracings (v. Lakchana); on the soles of his feet there were 65 mystic figures (v. S'rîpâda), and his body possessed 80 forms of

beauty, which were interpreted by Asita as the characteristic marks of Buddhaship. He was named Sarvârthasiddha. Mâyâ having died 7 days after his birth, Mahâ pradjapati (q. v.) nursed him. When 3 years old, he was presented in a Shiva temple, when all the statues of Shivaite deities did obeisance to the infant Buddha, who was then named Dêva-tidêva. When he was 7 years old, Arata Kâlâma and Rudrakarâma taught him the Pañcha Vidyâ Sâstras, and Kchanti dêva (釋提提婆) taught him gymnastics. When 10 years old, he was peerless in strength, hurled an elephant to some distance (v. Hastigarta), and opened an artesian well (v. Sarakûpa) by the discharge of an arrow. He was married to Yâs'odhara and took several concubines. When 19 years old, he was converted through Suddhavâsa dêva who presented himself successively in the form of an old man, a sick man, a corpse, a religious mendicant, and excited in him disgust regarding domestic life. His father sought to divert his mind, by sensual excitements and by proposing to him the career of a Tchakravartti as a military conqueror of the world, but, strengthened by Suddhavâsa dêva, he overcame the temptations of lust and ambition and fled from home in the night of the 8th day of the 2nd moon,

B. C. 1003 or 597. Yakchas, Dēvas, Brahma, Indra and the Tchatur Mahārājas assisted him to escape. He cut off his locks and swore to save humanity from the misery of life, death and transmigration. After a brief attempt to resume study under Arata, he spent 6 years as a hermit on the Himālaya, testing the efficacy of Brahmanic and Shivaite meditation. Dissatisfied with the result, he visited Arata and Rudraka and then repaired to Gayā, where he practised ascetic self-torture. [About that time his son Rāhula was born.] Having spent 6 years at Gayā, on a daily allowance of one grain of hemp (opium?) and one grain of wheat, and seeing the uselessness of such fasting, he determines to strike out a new path henceforth. Dēvas minister to the needs of his body, which threatens to break up, by bathing him with perfumes, and induce Nanda and Bala (q. v.) to nurse him with rice boiled in milk. Resting on a couch prepared by Indra under the Bodhidruma, he now gives himself up to Samādhi (q. v.), whilst Māra and his armies endeavour, in vain, to tempt him in various disguises and finally through Māra's 4 beautiful daughters. Unmoved he continues in Samādhi, until he reaches at last the state of Bodhi (q. v.), and becomes a Buddha, in the night

of the 8th day of the 12th moon, B.C. 998 or 592. The spirits of the earth forthwith announce the glad tidings to the spirits of the atmosphere and those again report it to the spirits in the various heavens. Heaven and earth rejoice. Seven days afterwards two merchants, Trapus'a (提謂) and Bhallika (波利), passing by, present him with offerings of barley and honey. Soon he gathers round himself 5 disciples, Kāuṇḍīya, Bhadrīka, Vāchpa, As'vad-jit and Mahānāma. With them he starts from the Bodhidruma (B. C. 997 or 592) and preaches his new gospel at Mrigadāva, where his 5 disciples attain to the state of Arhat and 1000 persons are converted. In the course of the following year, he preached chiefly to Nāga kings (i.e. against popular worship of snakes). The year 995 or 589 B.C. is marked by the conversion of Śāriputra and Māudgalyāyana with 250 others. In the course of the following year Anāthapiṇḍika presented Buddha with the Djētavana. In the year 991 or 585 B. C., a victory having been gained over Shivaism by the conversion of Aṅgulimālīya and his followers, Buddha ascended to Trayastriṃśas in order to convert his mother, and stayed there 90 days. Meanwhile Prasēnadjit, frightened by his prolonged absence, ordered Māud-

galyâyana and the dēva Vis'vakarman, transformed as artists, to ascend to Traiyastims'as and to take a likeness of S'âkyamuni. They did so and carved, in sandal wood, a statue which thenceforth became an object of worship. Here we have the origin of Buddhist idolatry. On S'âkyamuni's return, the statue lifted itself into mid-air and saluted him, whereupon he uttered a prophesy which was fulfilled when Kâs'yapa Mâtanga took that statue to China. In 990 (or 584) B. C. S'âkyamuni visited Magadha and converted Vatsa. In the following year he predicted the future of Maitreya, and in the next year he revisited Kapilavastu, when he preached to his putative father. From the year 983 (or 577) B. C. to the time of his death, he gave particular attention to doctrinal exposition, delivering the Samyuktasañchaya in 983 (or 577) B. C., the Pradjñâparamitâ in 982 (or 576), the Suvarṇaprabhâsa and Saddharmapundarika in 950 (or 544), and the Parinirvâṇa sūtra in 949 (or 543). Ânanda was converted in 977 (or 571) B. C. and Pradjâpatî admitted to rights of priesthood together with other women. When S'âkyamuni, in the year B. C. 949 or 543, felt his end drawing near, he went to Kus'inagara. Heaven and earth began to tremble and loud voices

were heard, all living beings groaning together and bewailing his departure. On passing through Kus'inagara, he took his last meal from the hands of one of the poorest (Tchunda), after refusing the offerings of the richest. Declaring that he was dying, he went to a spot where eight Sâla trees stood in groups of two. Resting on his right side, he gave his last instructions to his disciples, reminding them of the immortality of the Dharma kâya, and then engaged in contemplation. Passing mentally through the 4 degrees of Dhyâna, and thence into Samâdhi, he lost himself into Nirvâṇa and thus his earthly career was ended. His disciples put his remains into a coffin which forthwith became so heavy that no power on earth could move it. But his mother Mâya suddenly appeared in the air, bewailing her son, when the coffin rose up, the lid sprang open and S'âkyamuni stepped forth for a moment with folded hands to salute his mother. On attempting cremation, his disciples found that his body, being that of a Tchakravartti, could not be consumed by common fire, when suddenly a jet of flame burst out of the Svastika on his breast and reduced his body to ashes. If the above semi-legendary account is at all trustworthy, it indicates that S'âkyamuni's mind is supposed to have

gradually developed, departing step by step from the popular religions of his time, Brahminism and Shivaism, until, without premeditation, he came to found a new religion, being even pushed to laying a sort of preliminary foundation of an ecclesiastical system. As a teacher, he appears to have been liberal and tolerant, countenancing, rather inconsistently, the worship of those deities which were too popular to be discarded, though he assigned to them a signally inferior position in his own system. Immoral sects, however, whether Brahmanic or Shivaite, he fought resolutely, conquering generally through magic power rather than by disputations. He remodelled almost every Brahmanic dogma, substituting atheism for pantheism, and ethics for metaphysics. His teachings were in later years further developed by the Mahâyâna, Madhyimâyâna, Yogâchârya and other Schools. The chronology of Buddhism is not yet sufficiently cleared up. The year when S'âkyamuni entered Nirvâṇa is, according to Chinese accounts, the 53rd year of King Muh of the Chow dynasty, that is to say 949 or about 749 B. C., whilst Southern Buddhist tradition fixed upon the year 543 B. C., but modern excavations, inscriptions and coins indicate the year 275 B. C. as the year of Buddha's Nirvâṇa.

S'ÂKYASIṂHA (Mong. Shakin un arslan) 釋迦獅子 lit. S'âkya the lion. A title of S'âkyamuni. See also Siṁhanada.

S'ÂKYA TAṬHÂGATA see Tathagata.

S'ÂKYA YAS'AS 釋迦稱 A native of India, author of the Hastadaṇḍa s'âstra 手杖論 (translated A. D. 711).

SÂLA 娑羅 or 沙羅 explained by 堅固 lit. solid, or by 最勝 lit. most victorious, or by 富貴家 lit. rich and honoured families. (1.) A large timber tree, *Shorea robusta*, sacred in memory of S'âkyamuni's birth and death. (2.) A bird, s.a. S'ârîka.

SALARIBHU 娑羅梨弗 Ancient kingdom of India.

SALA RÂDJA 沙羅王 An epithet of every Buddha, as "most victorious" over vice and passion. See Sâla.

S'ÂLÂTURA 娑羅靚羅 or 靚羅 Ancient city in Gandhâra, now Lahor near Obind; birthplace of Pāṇini.

S'ÂLÊNDRA RÂDJA 娑羅樹王 Name of S'ubhavyûha as Buddha. See Sâla rādja.

S'ÂLISAMBHAVA SÛTRA. Title of 5 translations, viz. (1.) 佛說了本生死經 (A. D. 212-280), (2.) 佛說稻稈

經 (A. D. 317—420), (3.) 外
道問聖大乘法無
我義經, (4.) 大乘舍
黎娑擔摩經, (5.) 慈
氏菩薩所說大乘緣
生稻稈喻經.

SAMADATTA MAHÂRÂDJA
SÛTRA 衆許摩訶帝經
A history of S'âkyamuni (as a
descendant of Mahâ samadatta
mahârâdja 大三末多王)
from the origin of the world to
his visit to his putative father.

SAMÂDHI (Pâli. Samato) 三摩
提 or 三摩地 or 三昧
explained by 定 lit. fixity, or by
等特 lit. sam-âdhâ, self-posses-
sed, or by 正定 lit. correct
fixity; or 奢摩他 lit. samâdhâ,
explained by 止息 lit. stop
breathing, or by 寂靜 lit. listless.
One of the 7 Bodhyanga (q. v.),
the mastery of abstract contem-
plation and tranquillity (定覺
or 了徹禪定), variously
defined, as perfect tranquillity
(Hardy), meditative abstraction
(Turnour), or self-control (Bur-
nourf). The term Samâdhi is
sometimes used ethically, when
it designates moral self-deliveran-
ce from passion and vice (解脫

Mukti), and sometimes metaphy-
sically, when it is interchanged
with Dhyâna (q. v.) and signifies
abstract meditation, resulting in
physical and mental coma and
eventually in Nirvâna. "He con-
sumed his body by Agni (the fire
of) Samâdhi," is the saint's stand-
ing epitaph. This love for quie-
tistic self-annihilation, traced back
to Mâudgalyâyana, may have
arisen through a natural reaction
against the austerities of moral
asceticism which characterized
primitive Buddhism. The Mahâ-
yâna School invented number-
less hair-splitting distinctions of
different degrees of Samâdhi.
Dhyâna (q. v.) and Samâpatti
(q. v.) are practically the preli-
minary steps leading to Samâdhi.

SÂMADHÎBALA 定力 lit. the
power of fixity. The 4th of the
5 Bala, the power of ecstatic
meditation (v. Samâdhi).

SAMÂDHÎNDRIYA (Pâli. Sam-
adhi indra) 定根 lit. the root
of fixity. The 4th of the 5
Indriya, the organ of ecstatic
meditation (v. Samâdhi).

SAMADJÑA SÂNGHÂRÂMA 娑
摩若僧伽藍 or 明賢
寺 lit the monastery (built for)
Samadjna (lit. the luminous sage).

A vihara, 60 li W. of Kustana.
SAMAKAN 颯秣建 or 撒
馬兒罕 Ancient province

and city of Bokhara, now Samarkand.

SAMANTA BHADRA (Tib. Tog-mai sangas-rgyas kuntubzangyo)

三曼陀颯陀羅 or 普賢

lit. general sage or 大行 lit. great activity. (1.) One of the

4 Bodhisattvas of the Yogâtchâr-ya School, author of the 受菩

提心戒儀 Bodhi hridaya

s'ilâdâna sûtra (translated by Amoghavadjra, A. D. 746—771)

and of many dhâraṇi, patron of the Saddharma puṇḍarika. (2.) A fabulous Buddha, residing in the E.

SAMANTA MUKHA DHÂRAṆÎ

SÛTRA 普門陀羅尼經

A dhâraṇi delivered by S'âkyamuni at Vâis'ali.

SAMANTA PRABHÂSA 普明

lit. general brightness. The name under which each of the 500 Arhats re-appears as Buddha.

SAMÂPATTI (Tib. Snoms par

bdjug pa) 三摩鉢底 explained

by 欲入定 lit. seeking to

enter fixity. The process by which absolute mental indifference (sams)

is reached (apatti); a degree of ecstatic meditation, preparatory to

Samâdhi (q.v.)

SAMATA or Samatata 三摩呬

吒 Ancient kingdom, at the

mouth of the Brahmaputra.

SÂMA VÊDA SANHITÂ 娑磨

or 平論 lit. s'âstra of peace, or

歌詠 lit. hymns and chants.

The third part of the Vêda, a collection of hymns to be sung at sacrifices.

SAMAYA (Tib. Dous) 三摩耶

explained by 短時 lit. short period. A season of the year.

SAMBHÂVA 好城 lit. good

city. The realm of Mahâbhîdjñâ-djñânâbhibhu Buddha.

S'ÂMBÎ 商彌 Ancient kingdom

(v. S'âkya), S. of the Hindookoosh.

SAMBODHI v. Bodhi.

SAMBODHYANGA v. Bodhyanga.

SAMBHOGA or Sambûtta 三菩

伽 An ancient richi of Mathura.

SAMBHOGA KÂYA 三菩

伽迦耶 or 報身 lit. the

body of compensation. (1.) The

2nd of the 3 qualities (v. Trikâya)

of a Buddha's body, viz. reflected

spirituality, corresponding with

his merits. (2.) The 3rd of the

Buddhakêtras.

SÂMDJAYA or Saṃdjaya vairatṭi

珊闍邪 or 珊闍夜毗

羅胝 or 僧慎彌耶. (1.)

A king of Yakhas. (2.) One of

6 Tîrthyas; heretical teacher of

Mâudgalyâna and S'âriputta.

SÂMDJÎVA (Siam. Sanxipa) 等

活 or 更活 lit. re-birth. The

1st of the 8 large hot hells (v.

Naraka), whence each, after death,

is by "re-birth" removed to the

2nd hell (Dâlasûtra).

S A Ñ D J Ñ A or Sañdjñana (Pāli. Sannana. Singh. Sannyā. Tib. Du-ses) 想 lit. thought. Consciousness, as the 3rd of the 5 Skandha.

S A Ñ G H A (Burm. Thanga Tib. Dkon-mgoc gsum. Mong Chu-barak) 僧伽 or 桑渴耶 (1.) The corporate assembly of (at least four) priests, also called Bhikchu saṃgha (比丘僧), under a chairman (Sthavira or Upādhyāya), empowered to hear confession, to grant absolution, to admit persons into the priesthood, etc. (2.) The third constituent of the Triratna (q. v.), the deification of the church. (3.) Same as Asaṃgha.

S A Ñ G H A B H A D R A 僧伽跋陀羅 or 衆賢 lit. the sage of the priesthood. A S'ramaṇa of Cashmere, follower of the Sarvāstivādāḥ, author of 2 philosophical works, translator (Canton, 459 A. D.) of the Vibhācha vinaya.

S A Ñ G H A B H E D A 破僧 lit. breaking up the priesthood. One of the Pañchānantarya.

S A Ñ G H A B H E D A K A V A S T U 根本說一切有部毗奈耶破僧事 Title of a translation (A. D. 719) of a portion of the Vinaya.

S A Ñ G H A B H Ū T I s. a. Saṃgha-
vars'ana.

S A Ñ G H A D Ē V A 僧伽提婆 or 衆天 let. dēva of the priesthood (1.) A title of honour. (2.) Same as Gāutama Saṃghadēva and Saṃgha vars'ana.

S A Ñ G H Â I S' Ê C H A (Singh. Samghadisêsa) 尸沙 A section of the Vinaya (13 commandments regarding social and sexual relations of priesthood).

S A Ñ G H Â G Â R Â M A s. a. Saṃghârâma.

S A Ñ G H Â N A N D I 僧伽難提 The 17th patriarch, a prince of S'rāvastī, who lived as a hermit near the sources of the Hiraṇjavatī, until Rahulata, led there by seeing the shadow of 5 Bud-dhas, appointed him his successor.

S A Ñ G H A P Â L A 僧伽婆羅 or 僧伽跋摩 (Saṃgha varman) or 衆鎧 lit. armour of the priesthood. (1.) An Indian S'ramaṇa (of Tibetan descent), translator (under the name 康僧鎧) of 3 works (A. D. 225).

(2.) A Burmese S'ramaṇa, who introduced a new alphabet of 50 characters in China and translated 10 works (A. D. 506-520).

S A Ñ G H A R A K C H A 僧伽羅刹 A S'ramaṇa of India (700 years after the Nirvāṇa), author of 4 sūtras.

S A Ñ G H Â R Â M A or Samghâgârâma (Burm. Kium. Siam. Vat. Tib

Dgon pa Mong. Küt or Ssümä)

僧伽藍 (摩) or 僧伽羅

摩 or 僧藍 or 伽藍 explained

by 衆園 lit. park of the priest-

hood, or by 僧房 lit. dwelling

of priests. (1.) The park of a

monastic institution. (2.) A mona-

stery or convent, s a. vihāra.

SAṂGHASĒNA 僧伽斯那 or

僧伽先 A S'ramaṇa of India,

author of 3 works.

SAṂGHĀTA 僧伽陀 explained

by 饒善 lit. abundant goodness;

or 衆合 lit. union of the priest-

hood or 衆磕 lit. clattering of

the priesthood. (1.) A S'ramaṇa

of the West, translator (A.D. 402-

412) of one work. (2.) The 3rd of

the 8 large hot hells (v. Naraka).

formed by 2 ranges of moveable

mountains which compress the

criminals into an unshapely mass.

Life lasts there 2000 years, but 24

hours, there, are equal to 200 years

on earth.

SAṂGHĀṬI (Singh. Sangalasivura.

Burm. Tingan. Siam. Languti.

Mong. Majak) 僧伽胝 or 僧

伽梨 (or 黎) explained by 合

lit. united, or by 重 lit. double,

or by 重雜衣 lit. a robe made

of sundry scraps. The composite

priestly robe, reaching from the

shoulders to the knees and fastened

round the waist. See Kachāya and

Uttarasaṃghāṭi.

SAṂGHĀTĪ SŪTRA DHARMA

PARYĀYA 僧伽吒經 Title

of a translation by Upas'ūnya (A.

D 538).

S A Ṃ G H A V A R M A N s. a.

Saṃghapāla.

SAṂGHAVARSAṆA or Saṃgha

bhūti 僧伽澄 (or 橙) or 衆

現 lit. manifestation of the priest-

hood. A S'ramaṇa of Cabul, trans-

lator (A. D. 381-385) of several

works. See Saṃghadēva.

S A Ṃ K A K C H I K Â s. a. Ut-

tarâsaṃghāṭi.

S A Ṃ K Â S Y A (Pāli. Samkassa

Tib. Sgrachen) 僧伽舍 or

僧伽施 or Kapitha. Ancient

kingdom and city in Central

India, now Samkassam near

Canouge.

S Â Ṃ K H Y A (Pāli. Saṅkha) 僧

企耶 or 僧佉 or 數論 lit.

discoursing on numerical cate-

gories, explained by 說二十

諦者 lit. those who discourse

on the meaning of the 25 tattvas

(truths). The heretical atomistic

School (v. Kapila), which ex-

plains nature by the interaction

of 24 elements with puruṣa,

modified by the 3 guṇas, and

teaches the eternity of pradhāna

(自性) i. e. self-transforming

nature and the eternity of human

souls (puruṣa).

SÂMKHYĪKA 遍計 lit. general calculations or **數論** **外道** lit. heretics who discourse on numerical categories. The followers of the Sâmkhya School.

SÂMKHYAKÂRIKÂ v. Kapila.

SAMMATĪYA or Sammatâh **三眉底與部** or **三彌底** or **彌底部** or **彌離底部** or **正量部** or **量弟子部** lit. the School of correct calculators. Three divisions of the Hinâyâna School, viz. Kâurṇkullakâḥ, Avantikâḥ and Vatsi-puttriyâḥ.

SAMOTATTA v. Samatata.

SAMPAHA 三波訶 Another name for Malasa.

SÂṂSKÂRA (Tib. Du dyed)

行 lit. action (karma). A metaphysical term, variously defined as illusion (in Nepaul), notion (Tibet), discrimination (Ceylon), action (China).

SÂṂSKRITA 梵 lit. Brahma or **梵字** lit. Brahmanic (alphabetic) writing, or **天竺語** lit. the Indian language. Sanskrit, the classical Aryan language of India, probably never spoken in its most systematized form, in which it was the accomplishment of the Brahmans, whilst, among the people, it degenerated into Prakrit, a specimen of which is Pâli. The

most ancient Chinese texts seem to be translations from Pâli, the more modern texts from Sanskrit. Hinen-tsang found (about 635 A. D.) in the Pundjab little difference between Sanskrit and Pâli. Various alphabets for the transliteration of Sanskrit characters into Chinese were introduced by Dharmarakcha, Mokchala, Kumâradjîva, Buddhahadra, Saṃghapâla, Mahâyânadêva, Divakara, Sikchanada, Amogha, and other alphabets were sanctioned by Chinese emperors, Yen-tsung (A. D. 1031), Kanghi (A. D. 1662) and Kien-lung (A. D. 1750). The Dêvanagari form of writing Sanskrit was early introduced in China, by way of Tibet, and is still used on charms, amulets, and in sorcery.

SÂṂVADJĪ v. Vridji.

SÂṂVARA 三跋羅 A deity, worshipped by followers of the Tantra School.

SÂṂVARTTA KALPA (Pâli Samvatta kappa. Mong. Ebdereko-galap) **壞劫** or **滅劫** lit. the kalpa of destruction or annihilation. The Mahâkalpa of the destruction to which every universe is subject, in the course of 64 small kalpas, fire being at work periodically in 56 small kalpas, water during 7 and wind during 1 small kalpa, until the whole, with the exception of the 4th Dhyâna, is annihilated.

S A M̐ V A R Ṭ Ṭ A T T H Â H I
KALPA (Pāli. Sanvattatthāhi
kappa. Mong. Choghossungalab)

增減劫 lit. the increasing
(period of a small) kalpa of
destruction. That period in
each of the 64 divisions of a
Samvartṭa kalpa during which
the force of destruction (resp.
fire, water, wind) increases in
intensity, followed by a period of
decrease (減減).

S A M Y A G Â D J Î V A (Pāli
Sammādjiva. Singh. Samyaka
jiwa) 正業 lit. the correct
profession, explained by 乞食
lit. mendicancy. The 4th of the
8 Marga, the vow of poverty,
incumbent upon every Arhat or
monastic. See Bhikṣu.

S A M Y A G D R I C Ṭ Ṭ I (Pāli.
Sammādiṭṭhi. Singh. Samyak
drishti) 正見 lit. correct view
or ability to discern the truth.
The 1st of the 8 Marga, the
possession of orthodox views; an
attribute of each Arhat.

S A M Y A G V Â K (Pāli.
Sammāvāṭṭhā. Singh. Samyak
wachana) 正語 lit. correct
speech, explained as ability to
avoid both nonsense and error in
speaking. The 3rd of the 8 Marga,
the ability, characteristic of an
Arhat, of reproducing exactly any
sound uttered in any universe.

S A M Y A G V Y Â Y Â M A (Pāli.
Sammāvāyāmo. Singh. Samyak

wyagama) 正精進 lit. correct
and subtle vīrya or incessant
practice of asceticism. The 5th
of the 8 Marga, based on the
3rd Pāramitā; asceticism, as a
characteristic of an Arhat.

S A M Y A K K A R M Â N T A (Pāli.
Sammakammanta) 正命 lit.
correct life, explained as strict
observance of purity. The last of
the 8 Marga, honesty and virtue,
as a characteristic of an Arhat.

S A M Y A K P R A H Â N A (Pāli.
Sammāpradhana. Singh. Sam-
yakpradhana) 四正勤 lit.
four correct efforts. One of the
37 categories of the Bodhi
pakchika dharma, comprehend-
ing a fourfold effort, viz. (1.) after
the birth of evil to stop its birth
for ever, (2.) before the birth of
evil to prevent its birth, (3.)
before the birth of karma to
cause its birth, (4.) after the
birth of karma to cause its con-
tinuous development.

S A M Y A K S A M Â D H I (Pāli.
Sammāsamādhi) 正定 lit. cor-
rect samādhi, or absolute mental
coma. The 6th of the 8 Marga,
the attainment of Samādhi (q. v.),
as a characteristic of an Arhat.

S A M Y A K S A M B O D H I v.
Anuttara.

S A M Y A K S A M̐ B U D D H A
(Pāli. Sammāsbuddha. Siam.
Summasamphutto) 三藐三

佛陀 explained by **正徧知** lit. correct and equal knowledge. The 3rd of the 10 titles of S'âkyamuni, an attribute of every Buddha.

SAMYAKSAMKALPA (Pâli. Sammâsamkappa. Singh. Samyak-kalpanâwa) **正思惟** lit. correct thinking, or a mind free from wicked thoughts. The 2nd of the 8 Marga, decision and purity of thought and will, as a characteristic of every Arhat.

SAMYAKSMRITI (Pâli. Sammâsati. Singh. Samyak siti) **正念** lit. correct memory, or recollection of the law. The 7th of the 8 Marga, religious recollection, as a characteristic of every Arhat.

SAMYUKTÂBHIDHARMA HRIDAYA SÂSTRA **雜毗曇心論** A translation (A. D. 434), by Saṃghavarman and others, of a philosophical work by Dharmatrâta.

SAMYUKTÂGAMA v. Agama.

SAMYUKTA PĪṬAKA **雜藏** lit. the miscellaneous collection. A supplementary part of the Chinese Tripiṭaka (q. v.), including **西土聖賢撰集** miscellaneous works of Indian authors and **此土著述** doctrinal expositions by native (Chinese) authors, the latter being subdivided into **大**

明續入藏諸集 miscellaneous collections included in the canon under the Ming dynasty (A. D. 1368—1644) and **北藏缺南藏函號附** supplements of the northern canon added, with their case marks, from the southern canon.

SAMYUKTÂVADÂNA SÛTRA Title of translations of collections of Avadânas (q. v.), viz. (1.) **雜譬喻經** A.D. 25-220, (2.) **雜譬喻經** by Lokarakcha, A.D. 147-186, (3.) **舊雜譬喻經** A. D. 251, (4.) **衆經撰雜譬喻經** by Kumâradjiva, A.D. 405.

S'ÂṆAKA **商那迦** A plant, the fibres of which are woven into robes for priests.

S'ÂṆAKA VÂSA or S'âṇavâsa or S'âṇavâsika (Singh. Sambhûta Sânavâsika) **商那迦縛娑** or **商諾縛娑** or **商那和修** explained by **自然服** lit. willing to serve. (1.) A younger brother of Ananda. (2.) The 3rd patriarch, a Vâis'ya of Mathurâ, born 100 years after the Nirvâṇa, identified with Yas'as, the leader at the 2nd synod.

S'ANAIS'TCHARA or Sani **賒乃以室拆羅** explained by **土星** lit. Saturn or its regent.

SANDHINIR MOKCHANA

SŪTRA. Title of 5 translations, viz. (1.) 深密解脫經 by Bodhirutchi A. D. 386—534, (2.) 相續解脫地波羅密了義經 by Guṇabhadra A. 420—479, (3.) 相續解脫如來所作隨順處了義經 by the same, (4.) 佛說解節經 by Paramārtha, A.D. 557-589, (5.) 解深蜜經 by Hiuentsang, A.D. 645.

SAÑDJAYA v. Saṃdjaya.

SAÑDJÑĀNA v. Saṃdjñāna.

SAÑGA v. Saṃgha.

SAÑGALA v. S'ākala.

SANIRĀDJA 珊尼羅闍
A river of Udyāna.

SAÑKAKCHIKA v. Saṃkakchika.

SAÑKRĀNTIVĀDĀH
(Singh. Saṃkantikās) 僧于
蘭底婆多部 or 僧迦
蘭多部 Another name of the
Sāutrāntika School.

SAÑSĀRA (Singh. Sangsāra. Tib.
Khorba) 輪迴 lit. rotation,
explained by 生死大海
lit. the ocean of birth and death.
Human existence, as a circle of
continuous metempsychosis.

SANYADATTA v. Kanakamuni.

SAÑSKRITA v. Saṃskrita.

SAÑVARTṬA v. Saṃvartṭa.

SAPTA BUDDHA (Tib. Sangs
rgyas rabs bdun) 七佛 The
seven Buddhas of antiquity, viz.
Vipas'yin, S'ikhin, Vis'vabhū,
Krakutchanda, Kanakamuni, Kā-
s'yapa and S'ākyamuni, the latter
having rather popularized and
systematized pre-existing religious
ideas than invented a new re-
ligion.

SAPTA BUDDHAKA 佛說七
佛經 An account of the Sapta
Buddha, taken from the Mahāni-
dāna sūtra.

SAPTA BUDDHAKA
SŪTRA. Title of 3 trans-
lations, viz., (1.) 虛空藏菩
薩問七佛陀羅尼咒
經 A. D. 502—557, (2.) 如來
方便善巧咒經 by
Guṇabhadra, A. D. 587, (3.) 聖
虛空藏菩薩陀羅尼經
by Dharmadêva, A. D. 973—981.

SAPTA DAS'Ā BHŪMI S'ĀSTRA
s. a. Yogâtc'hârya bhūmi s'āstra.

SAPTA RATNA 薩不荅羅
的捺 or 七寶 lit. seven
treasures. (1.) The insignia of
a Tchakravartti, viz. a tchakra of
gold, concubines, horses, eleph-
ants, guardian spirits, soldiers
and servants, the maṇi. (2.) For
another series of 7 treasures, not
necessarily belonging to a Tchak-

ravartti, see Suvarṇa, Rūpya, Vaidurya, Sphaṭika, Rohitamukti, As'magarbha and Musāragalva.

SAPTA RATNA PADMAVIKRÂMIN 蹈七寶華 The name of Râhula bhadra as Buddha.

SAPTA TATHÂGATA 七如來
The Buddhist substitute for the 7 richis of the Brahmans, an arbitrary series of seven (fictitious) Tathâgatas, viz. (1.) Amitâbha (q. v.), Amritodana râdja (q. v.), Abhayaṁdada (q.v.), Vyâsa (q. v.), Surupaya (q.v.), Ratnatraya (羅坦納坦羅耶. or 寶勝 lit. precious conqueror), and Prabhûta ratna (q. v.), which names are inscribed on a heptagonal pillar (七如來寶塔) in Buddhist temples.

SAPTA TATHÂGATA PÛRVA PRANIDHÂNA VISÊCHA VISTARA 藥師琉璃光七佛本願功德經
A translation (A. D. 707) of a portion of the Mahâpradjñâpâramita.

S'ARADÂ (Tib. Tsa dus) 盛熱 lit. excessive heat. The hot season (16th day of the 3rd moon to 15th day of the 5th moon).

SARAKÛPA 箭泉 lit. arrow fountain. An artesian well (near Kapilavastu) opened by an arrow shot by S'âkyamuni.

S'ARANA v. Tris'arapa.

SARASVATI 薩羅娑縛底
or 薩羅酸底 or 六辯才天女 or 大辯天 lit. the dēva of great discrimination. The wife of Brahma, also called S'ri.

S'ARAVATÎ v. S'râvasti.

SARCHAPA or S'ers'apa 薩利利跋 or 舍利娑婆 or 芥子 lit. mustard seed. (1.) A measure of length, the 10,816 000th part of a yodjana. (2.) A weight, the 32nd part of a Rak-tika.

SARDJARASA 薩闍羅娑 A kind of gum.
S'ARDÛLA KARNA 舍頭諫 explained by 虎耳 lit. tiger's ears. The original name of Anda.

S'ÂRIKÂ or S'ari or Sala 奢利 or 舍利 or 舍羅 (1.) A long-legged bird. (2.) The wife of Tichya, mother of S'âriputra, famous for her birdlike eyes.

S'ÂRIPUTRA or S'arisuta or S'aradvatiputra (Pali. Sariputta. Singh. Seriyut. Burm. Thari-putra. Tib. Sharu by or Sarad-watu by or Nid rghial) 奢利弗 (or 富) 多羅 or 奢利補坦羅 or 舍利弗 or 舍利子 lib. the son of S'ârika, or

身子 lit. the son of S'arira.

One of the principal disciples of S'âkyamuni, whose "right hand attendant" he was; born at Nal-andagrama, the son of Tichya (v. Upatichya) and S'ârîka, he became famous for his wisdom and learning, composed 2 works on the Abhidharma, died before his master, but is to re-appear as Buddha Padmaprabha in Viradja during the Maharatna pratimandita kalpa.

S'ÂRIPUTRÂBHIDHARMA S'ÂSTRA 舍列弗阿毗曇

論 A reputed work of S'âriputra, translated (A. D. 415) by Dharmagupta and Dharmayas'as.

S'ÂRIPUTRA PARIPRITHTCHHÂSÛTRA

舍利弗問經 Title of a translation (A. D.) 317—420).

S'ARÎRA (Pâli. Sarira. Mong. Shari)

設利羅 or 舍利 or 實利 or 攝哩藍 (s'arîram), explained by 堅固 lit. solids, or 骨

分 lit. particles of bones, or 身 lit. body. Bodily relics or ashes

(left after cremation) of a Buddha or saint. They are also called Dhātu or Dharma s'arîra, preserved in Stūpas and worshipped.

SARPAHRIDAYA v. Tchandaneva.

SARPÂUCHADHI 薩褒施殺 or 蛇藥 lit. snake medicine.

Name of a saṃghârâma in Udyâna, built on the spot where S'âkyamuni, in a former djâtaka (as Indra), appeared as a snake which sacrificed itself to save starving and sick people. See Sûmasarpa.

SARVÂBHAYA PRADÂNA DHÂRANÎ 佛說施一切

無畏陀羅尼經 Title of a translation (A. D. 980-1000) by Dânapâla.

SARVA BUDDHA SÂMDAR-S'ANA 現一切世間 The realm of Mâgha dundubhisvara rādja.

SARVA BUDDHÂÑGA-VATÎ DHÂRANÎ 諸佛集會陀羅尼經 Title of a translation (A. D. 691) by Dêvapradjña and others.

SARVADA 薩縛達 or 一切施 lit. sacrificing all. S'âkyamuni, who, in a former djâtaka, resigned his kingdom and liberty to save others.

SARVADJÑA 薩婆若 or 一切智 lit. universal intelligence. The mental state in which S'âkyamuni became Buddha.

SARVADJÑA DÊVA 薩婆愼若提婆 or 一切智 lit. dêva of universal intelligence. An epithet of every Buddha.

SARVADURGATI PARISODHANA UCHNÎCHA VIDJAYA DHÂRANI. Title of 6 translations, viz. (1.) 佛頂尊勝陀羅尼經 by Buddhapali (A. D. 676), (2.) 佛說佛頂尊勝陀羅尼經 A. D. 710, 3 佛頂最勝陀羅尼經 by Divakara, A. D. 618—907, (4.) 最勝佛頂陀羅尼淨除業障經 by the same, (5.) 最勝佛頂陀羅尼經 by Dharmadêva A. D. 973—981, and (6.) 佛說一切如來烏瑟膩沙最勝總持經 by the same.

SARVA LOKABHAYÂSTAMBHITA VIDHVAMŚANAKARA 壞一切世間怖畏 A fictitious Buddha in the N. E., an incarnation of the 15th son of Mahâbhadjñânâbhibhu.

SARVA LOKA DHÂTÛPADRAVODVÊGA PRATYUTTÎRṆA 度一切世間苦惱 A fictitious Buddha in the W., an incarnation of the 10th son of Mahâbhadjñânâbhibhu.

SARVA PUṆYA TAMUTCHTACHAYA SAMÂDHI. (1.) A degree of Samâdhi (q. v.), called 集一切功德 the accumu-

lation of all merit and virtue. (2.) Title of 2 translations, viz. (1.) 等集衆德三昧經 by Dharmarakcha (A. D. 265—316), and (2.) 集一切福德三昧經 by Kumâradjîva (A. D. 284—517).

SARVA RUTA KÂUSALYA 解一切衆生言語 lit. interpretation of the utterances of all beings. A degree of Samâdhi.

SARVÂRTTHASIDDHA or Siddhârta or Arthasiddhi (Pâli. Siddhattu. Burm. Thêddhat) 薩婆曷刺他悉陀 or 薩婆悉多 or 悉達 explained by 一切義成 lit the realisation of all auguries. Name given to the newborn S'âkyamuni (with reference to the miracles which happened at his birth).

SARVASATTVA PÂPADJAHANA 一切衆生離諸惡趣 lit departure of all beings from evil paths (of transmigration). A degree of Samâdhi.

SARVASATTVA PRIYADARSANA 二切衆生喜見佛 lit. the Buddha at whose appearance all beings rejoice. (1.) A Bodhisattva who destroyed himself by fire and, in another djâtaka, burned both his arms to cinders, whereupon he was reborn

as Bhêchadjya rādja. (2.) The name under which Mahâpradjapati is to be reborn as Buddha

SARVASATTVA TRÂTÂ 救一切 lit. saviour of all. A fictitious Mahîbrahma.

SARVASATTVÂUDJOHÂRÎ 一切衆生氣精 lit. the subtle vitality of all beings. A certain Rakhasî.

SARVÂSTIVÂDÂH 薩婆阿私底婆拖部 or 薩婆多部 or 一切有部 lit. the School of all beings, or 一切語言部 lit. the School which discusses the existence of everything. A philosophical School, a branch of the Vâibhâchika School with which it is generally identified, claiming the sanction of Râhula and teaching the reality of all visible phenomena. It split, 200 years after the Nirvâṇa, into the following Schools, viz. (1.) Dharmaguptâh (q. v.), (2.) Mûla-sarvâstivâdâh 一切有根本, asserting that every form of being has its inherent root and origin. (3.) Kâs'yapiyâh (q. v.) (4.) Mahîs'âsakâh (q. v.) and (5.) Vâtsiputriyâh (q. v.)

SARVA TATHÂGATA 薩哩幹苔塔葛達 Hail, ye Tathâgatas all! A sacred phrase, common in litanies.

SARVA TATHÂGATA VICHAYÂVATÂRA 諸佛境界智光嚴經 A translation, A. D. 350-431.

S'AS'ÂÑKA RÂDJA 設賞迦 or 月王 lit. king of the moon. A king (dethroned by S'îlāditya), who attempted to destroy the Bodhidruma.

S'A S'IK ÊTU 名相 Name of Subhûti as Buddha.

S'A S'ORNA 一兔毛塵 lit. an atom of dust on a hare's hair. A measure, the 22,588,608,000th part of a yodjana.

S'ÂSTÂDÊVA MANU-CHYÂNÂM 天人師 lit. teacher of dēvas and men. One of the 10 epithets of a Buddha.

S'ÂSTRAS (Tib. Bstan btchos) 論 lit. discourses. A class of Buddhist writings, doctrinal and philosophic disquisitions, in contradistinction from sūtras (經) and works on the vinaya (律).

SAT 妙有 The incomprehensible entity. A metaphysical term. See Asat.

S'ATA BUDDHA NÂMA SÛTRA 百佛名經 A translation (A. D. 531-618) by Narendrayas'as.

S'ATADRU 設多圖盧 (1.) Ancient kingdom of Northern India, noted for its mineral wealth

(2.) The river Sutledj.

S'ATAMANYA (Tib. Brgja bjin) 能作 lit. mighty in deeds. Epithet of Indra.

S'ATAPARNA (Singh. Sukkattana) 車帝 lit. lord of chariots. A cavern, near Râdjagriha, in which the first synod held its sessions (543 B. C.)

S'ATA S'ÂSTRA 百論 A philosophical work by Dêva Bodhisattva, annotated by Vasubandhu, and translated (A. D. 404) by Kumâradjiva.

S'ATA S'ÂSTRA VAIPULYA 廣百論本 A philosophical work by Dêva Bodhisattva, translated (A. D. 650) by Hiuen-tsang.

SATATASAMITÂBHIYUKTA 常精進 lit. constant and subtle energy. A fictitious Bodhisattva, mentioned in the Saddharma puṇḍarika.

SATRUCHNA v. Sutrichna.

SATTÂDHIKARNA SAMATHA (Pâli) 七滅諍法 lit. 7 laws, abolishing disputes. A section of the Vinaya.

SATTVA KÂCHAYA 衆生濁 lit. the corruption of all beings. An epoch in which all beings degenerate.

SATYA SIDDHI v. Harivarman.

S'ÂUTRÂNTIKÂḤ or Sâutrânta-vâdâḥ or Saṅkrântivâdâḥ (Pâli.

Sutta vâdâ Tib. Mlo sde dzin)

修丹難多婆拖 or 修多蘭部 or 修妬路句

(Sûtrakâ) or 經部 lit. the Sûtra School, explained by 惟有一經藏 lit. those who

recognize but one Piṭaka, viz. Sûtras, or by 說轉部 lit. the

school which speaks of (moral) emancipation. An atomistic School, founded, 400 years after the Nirvâṇa, by Kumâralabdha. It regarded Puṇḍarikâ as its patron saint, and rejected all S'âstras.

SEMENGHÂN v. Hrosminkam.

S'ERS'APA s. a. Sarchapa.

SIDDHA or Siddhârta v. Sarvârthasiddha.

SIDDHA KALPA v. Vivartṭakalpa.

SIDDHA VASTU 悉曇章 The first chapter of a syllabary (in 12 chapters) attributed to Brahma (梵章).

SIDDHI (Tib. Dngos grub) 悉底 Magic powers, obtainable by samâdhi.

S'IGRA BUDDHA 明敏 A priest of Nâlanda, famous for his intelligence.

S'IKCHÂNANDA 實叉難陀 or 施乞叉難陀 or 學喜 lit. joyful student. A S'râmanya of Kustana, who (695 A. D) introduced a new alphabet

in China and translated 19 works.

S'IKCHÂPADĀ (Pāli. Sik-khâpada) 十戒 lit. 10 precepts.

A series of 10 rules for novices, the transgression of which constitutes the 10 sins (Das'akusala 十惡). Particulars see under (1.) Pānātipātā, (2.) Adinnādānā, (3.) Abrahma tchāriyā, (4.) Musādāvā. (5.) Surāmêrēyya madjdjapa mādātthānā, (6.) Vikālabhodjanā. (7.) Natchchagita vādita visūkassanā, (8.) Mālāghanda vilēpana dhāraṇa maṇḍana vibhūsa naṭṭhānā (9.) Utchchāsayanā mahāsayana, and (10.) Djātarūpa radjatapaṭigghahanā. See also Pantcha vēramaṇi and Pantchānantarya.

S'IKHÎ 尸葉 or 式葉 explained by 火 lit. flame (s'ikhâ), (1.) A fictitious Mahābrahma (mentioned in the Saddharma Puṇḍarika). (2.) The 999th Buddha of the last kalpa, being the 2nd of the Sapta Buddha, who was born in Prabhadvadja (光相城) as a Kchattriya, and who converted 250,000 persons, whilst life lasted 70,000 years.

SÎLA 尸羅 or 尸 The 2nd of the 10 pāramitā; strict observance of the Trividha dvāra, resulting in perfect purity.

S'ILĀ (Tib. Cbel) 試羅 or 玉

lit. a gem. A precious stone, probably coral.

S'ÎLABHADRA 尸羅跋陀羅 or 戒賢 lit. disciplinary sage. A learned priest of Nālanda, teacher (A. D. 625) of Hiuen-tsang.

S'ÎLADITYA 尸羅阿迭多 or 戒日 lit. sun of discipline. A brother of Rādjavardhana, who, under the auspices of Avalokites'vara, became (A. D. 600) king of Kanyākubdja and conquered India and the Punjab. He was the most liberal patron of Buddhism, re-established the Mahamokcha parichad, built many stūpas, composed the 八大靈塔梵讚 As'tamahās'rī tchaitya saṃskṛita-stotra, and specially patronized Hiuen-tsang and S'îlabhadra.

S'ILPASTHĀNA VIDYĀ S'ĀSTRA 巧明 or 功明 lit. illustration of mechanics, or 功巧論 lit. the s'āstra on mechanics, or 術數 lit. mathematics. One of the Pantcha vidyā s'āstras, a work on arts, mechanics, dual philosophy, and calendaric calculations.

SÎMHA v. Siṃhala and Udāyi.

SÎMHABHIKCHU 師子比丘 The 23rd or 24th patriarch, successor of Haklenayas'as.

SĪMĤADHVADJA 師子

相 A fictitious Buddha in the S.E., an incarnation of the 3rd son of Mahābhīdjñādñānābhībhu.

SĪMĤAGHOCHA 師子音

A fictitious Buddha in the S. E., an incarnation of the 4th son of Mahābhīdjñādñānābhībhu.

SĪMĤAHĀNU (Pāli. Sīhahāna kabānā. Singh. Singhahānu. Tib. Sengghe hgram. Mong.

Oghadjitou arsalan) 師子頰

王 lit. king with a lion's jaw.

The paternal grandfather of S'āk-yamuni, a king of Kapilavastu, father of S'uddhodana, S'uklodana, Dronodana, and Amritodana.

SĪMĤALA 僧伽羅. (1) A

son of Sīmha (僧訶 or 僧伽

or 獅子 lit. lion), a merchant

of India, who, being ship-wrecked on Ceylon, was ensnared by Rakchasis, but delivered by Aval-

okitēs'vara (appearing as a magic horse). One Rakchasi having

followed him to India, and slain the king of his native country,

Sīmhala succeeded to the throne,

led an army to Ceylon and destroyed all the Rakchasis there.

(2.) The kingdom 獅子國

lit. the kingdom of Sīmha) in Ceylon, founded by Sīmha. See Ratnadvīpa.

SĪMĤANĀDA 師子吼

lit. the lion's howl. Buddhist

preaching, being equal, in power over demons, heretics and misery, to the power which the lion's voice has over animals. See S'ākyasiṃha.

SĪMĤANĀDIKA SŪTRA.

Title of 2 translations, viz. (1.)

佛說如來師子吼經

by Buddhos'ānta (A. D. 524),

(2.) 佛說大方廣師子

吼經 by Divākara (A. D. 680).

SĪMĤAPARIPRITCH-

TCHĤĀ 阿闍世王太

子會 Title of a translation (A.

D. 618—907) by Bodhirutchi.

SĪMĤAPURA 僧伽補羅

Ancient province and city (now Simla) of Cashmere.

SĪMĤARAS'MI 師子光

lit. lion's light. A learned opponent (A. D. 630) of the Yogā-tchārya School.

SĪMĤĀSANA 師子座

(or 牀) lit. lion's throne (or

couch). A royal throne, supported by carved lions.

SĪMĤATCHANDRĀ 師子月

lit. lion's moon. A Bhikṣuni (converted by Sadāpāribhūta).

SĪNDHU (Tib. Sindhoḥ. Mong.

Sidda or Childa) 信度 or 辛

頭 or 信河 explained by 驗

河 lit. river of verification. (1.)

The Indus (Sanpu) said to rise from lake Anavatapta (or Sirikol)

through "the mouth of the golden elephant" in the W., to flow around the lake and then into the S. W. ocean. (2.) Ancient kingdom (Sindh), often visited by S'âkyamuni. See Vitchapura.

SINDHUPARA 辛頭波羅香 Perfume from a plant which grows on the banks (para) of the Indus (Sindhu).

SIRÎSA 尸利沙 The *Mimosa siricha* (acacia).

S'IS'UMARA 失收摩羅 or **室獸摩羅** explained by 鱷 lit. a crocodile. See Khumbira.

S'ÎTÂ (Tib. Sida. Mong. Chida) **私多** or **私隨** or **悉多** or **徙多** explained by 冷河 lit. cold river. (1.) A river which issues from lake Anavatapta, in the E., through the "diamond lion's mouth," flows round the lake, then loses itself in the ground and reappears on the Âs'makûṭa mountains as the source of the Hoangho. (2.) The northern outflux of lake Siricol, the modern Yarkand daria, which flows into lake Lop, and thence underneath the desert of Gopi, until it reappears as the source of the Hoangho.

SITÂTAPATRA DHÂRANÎ 佛說大白傘蓋總持陀羅尼經 Title of a translation

by Amoghavadjra (A. D. 746—771).

S'ÎTAVANA 尸多婆那 or **屍陀林** or **男女林** lit. forest of men and women, or **寒林** lit. cold forest. A cemetery. See S'mas'ânam.

S'IVA v. Mahês'vara.

S'IVIKA 尸毗伽 A former djâtaka of S'âkyamuni, when he was a Bodhisattva.

SKANDHA (Pali. Khanda. Tib. Gon lang or Thung po) **塞建陀** or **五蘊** lit. 5 bundles, or **五陰** lit. 5 instincts, or **五衆** lit. 5 aggregates. Five attributes (Pantcha skandha) of every human being, viz. (1.) rūpa, form, (2.) vêdanâ, perception, (3.) saṃdjñâ, consciousness, (4.) karman (or saṃskara), action, and (5.) vidjñâna, knowledge. The union of these 5 attributes dates from the quickening moment of birth and constitutes a personal being. Full maturity of the Pantcha skandha is succeeded by Djarâmarana.

SKANDHARATNA v. Sugandhara.

SKANDHILA 索建地羅 A native of Cashmere, author of the Vibhâchâ prakaraṇa pâda s'âstra.

S'LOKA or Anus'tubh **輪盧迦** (波) or **首盧** or **室路迦** The common Sanskrit epic

metre, formed by 32 syllables, in 4 half-lines of 8 or in 2 lines of 16 syllables each. Chinese identify it with Gâthâ.

S' M A S' Â N A M 尸摩舍
(or 賧) 那. A burial ground.
See S'itavana.

SMRITI (Pâli. Sati. Singh. Smirti)
念 lit. recollection. The power
of memory, the 3rd of the 5 Balâ,
the 1st of the 7 Bodhyanga.

S M R I T Ê N D R Y A (Pâli. Satîndriya. Singh. Satiindra) 念根
lit. the root of memory. The organ
of memory, the 3rd of the 5 Indrya.

S M R I T Y U P A S T H Â N A
(Pali. Sâra satipatthana. Burm.
Thatipathan) 四念處 lit. 4
dwellings of memory. One of the
37 Bodhipakchika dharma, com-
prehending 4 objects on which
memory should dwell. Particu-
lars see under Kâya smritiyup-
asthâna, Vêdanasmritiyupasthâna,
Tchitta smritiyupasthana, and
Dharma smritiyupasthâna.

S O M A or Somana (Tib. Snama)
蘇摩(那) or 磨羅 explained
by 悅意花 lit. the flower
which exhilarates (su) the mind
(mana), or by 華鬘 lit. head-
gear of flowers. (1.) A plant,
affected by the moon and sacred
to Indra, the juice being used at
brahmanic sacrifices; the *Asclepias*
acida or *Cynanchum viminale*

(according to modern Brahmans),
or the *Ampelus* (vine), or *Sarcos-
tema viminalis*, or the gogard tree,
or *Triticum aestivum*. (2.) Same
as Soma Dêva.

S O M A D Ê V A 蘇摩提婆
or 月天 lit. the dêva of the
moon. The regent of the moon
See Tchandra.

S O N A G H I R I v. Suvarṇaghiri.
S P A R S' A 觸 lit. contact. The
sense of touch, sensation, the 7th
of the 12 Nidâna. See also
Pottabha.

S P H Â T I K A 塞頗胝迦
or 婆致迦 or 頗胝 (or
黎) explained by 白珠 lit.
white pearl, or by 水玉 lit.
water crystal. Rock crystal, the
4th of the Saptaratna.

S P H Î T A V Â R A S or Saptavaras'a
雷蔽伐刺祠 A city of
Kapis'a, 40 li from Opian.

S' R A D D H Â B A D A (Pâli. Sadâbala.
Singh. Sardhâwa bala) 信力
lit. the power of faith. The 1st
of the 5 Bala.

S' R A D D H Â B A L A D H Â N Â -
V A T Â R A M U D R Â S Ū T R A
信力入印法門經
Title of a translation (A. D. 504)
by Dharmarutchi.

S' R A D D H Ê N D R Y A (Pâli
Saddindriya. Singh. Sardhâwa
indra) 信根 lit. the root of

faith. The organ of faith, the 1st of the 5 Indrya.

S R A G H A R Â v. Âryatârâ.

S'RAMANA (Pali Saman. Burm.

Phungee. Tib. Dges by oug) 舍

羅 摩 拏 or 室 拏 or 沙

迦 憐 囊 or 沙 門 or 桑 門

explained by 出 家 人 lit.

monastics, or by 勤 勞 lit. toil-

ing (from the root sram, to tire),

or by 止 息 lit. stop the breath,

or by 息 心 lit. restful (from

the root sam, to quiet). Ascetics

of all denominations, the Sarm-

anai or Samanaioi or Germanai

of the Greeks. (2.) Buddhist

monks and priests "who have left

their families and quitted the pas-

sions."

S'RAMANÊRA (Pali. Samanera.

Singh. Samanero, ganninanse.

Siam. Samanen or Nenor luksit.

Burm. Scien. Tib. Bandi. Mong.

Schabi or Bandi) 室 羅 末 尼

羅 or 沙 彌 explained by

策 男 lit. a man of zeal, or

室 羅 摩 拏 理 迦 or 沙 尼

explained by 勤 第 女 lit. a

woman of energy and zeal. The

religious novice, whether male

or female, who has taken the

vows of the S'ikchâpada.

S'RÂVAKA (Pali. Savako. Sing.

Srawaka. Tib. Nan thos. Mong.

Scharwak) 舍 羅 婆 迦 or

聲 聞 lit. he who heard the

voice (sc. of Buddha). (1.) All

personal disciples of S'akyamuni,

the foremost of whom are called

Mahâs'râvakas. (2.) The elemen-

tary degree of saintship, the first

of the Triyâna, the S'râvaka

(superficial yet in practice and

understanding) being compared

with a hare crossing Sañsara by

swimming on the surface.

S'RÂVANA 室 羅 伐 拏 The

hottest month of summer (from

the 16th of the 5th moon to the

15th of the 6th moon).

S' R Â V A S T Î or S'arâvatî (Pali.

Sâvatthi. Singh. Sewet. Burm.

Thawatthi. Tib. Njandu jodpa or

Mnan yod. Mong. Sonoscho ya-

bui) 室 羅 筏 悉 底 or 舍

婆 提 or 舍 衛 explained by

聞 物 城 lit. the city where

one hears things, or 好 道 lit.

good conduct, or 豐 德 lit. pro-

lific virtue, or 仙 人 住 處

lit. the dwelling of the richi (S'ra-

vasta) with the note, "also call-

ed Kosala." Ancient kingdom

(500 li N. W. of Kapilavastu)

and city (near a river of the same

name), a favourite resort of S'âk-

ya-muni, a deserted ruin in 600

A. D., situated near Sirkhee or

near Fuzabad.

S'RÊCHTHÎ 商 主 lit. a merchant.

prince, or 長 者 lit. an elder.

A title given to prominent laymen.

S'RÎ (Tib Dpal) 尸利 or 室利 or 修利 or 悉利 or 昔哩 explained by 吉祥 lit. lucky omen. (1.) An exclamation frequently used in liturgies and sorcery. (2.) A title given to many deities (Sarasvati, etc.), also used as prefix or suffix to names. (3.) An abbreviation for Mandjus'ri.

S'RÎDÊVA 室德提婆 or 吉祥天 A title of Mahêśvara.

S'RÎGARBHĀ 得藏 A Bodhisattva, also called Vimalanêtra.

S'RÎGUNARAKTÂMBARĀ 勝得赤衣 A S'rāmaṇa of India, author of the 聖佛母般若波羅蜜多九頌精義論 Ārya buddha mātrika pradjñāpāramitā navagāthā mahārtha śāstra, translated (A.D. 1000—1058) by Dharmarakcha.

S'RÎGUPTA 室利痏多 or 勝密 An enemy of S'ākyamuni, whom he sought to kill by fire and poison.

S'RÎGUPTA SŪTRA 佛說德護長者經 Title of a translation (A. D. 583) by Narendrayas'as.

S'RÎKANTHA SŪTRA 除恐災

患經 Title of a translation, A. D. 385—431.

S'RIKCHÊTRA 室利差咀羅 Ancient kingdom in the delta of the Brahmaputra (near Silhet i.e. S'rihatta).

S'RÎKRÎTATI 室利訖栗多底 Ancient name of Kashgar.

S'RÎMÂLĀ DEVÎ SÎMĤANADA. Title of 2 translations, viz. (1.)

勝鬘師子吼一乘大方便方廣經 by Guṇabhadra, A. D. 435. (2.) 勝鬘夫人會 by Bodhirutchi, A. D. 618—907.

S'RÎMATÎ BRAHMAṆÎ PARIPRITICHCHĀ. Title of 2 translations, viz. (1.) 梵女首意經 by Dharmarakcha, A. D. 265—315, (2.) 有德女所問大乘經 by Bodhirutchi, A. D. 618—907.

S'RÎMITRA 室利密多羅 or 尸梨蜜多羅 or 屍黎密 or 吉友 lit. lucky friend. A prince of India, who became a priest and translated (in Nanking) 3 works, A. D. 317—322.

S'RÎPĀDA 佛跡 Footprints of Buddha, with tracings of 65 symbolic figures.

S'RÎVASTAYA 室利鞞蹉

or 吉祥 lit. lucky omen. A mystic (star-like) diagram of good augury, the favourite symbol of Vishnuites and Jains.

SROTĀPANNA (Pāli. Sotāpan. Singh. Sowan. Tib Gyun du zhug pa) 蘇盧多波那 or 窣路陀 阿鉢囊 or 須陀洹 explained by 八流 lit. one who has entered (apatti) the stream (srota) i. e. of holy living. The elementary class of saints, who are not to be reborn in a lower gāti, but to pass, in ascending gradation, through 7 births among men and dēvas, until they reach Nirvāṇa. See Ārya.

S'ROTRA (Pāli. Sota. Singh. Sotan) 耳 lit. the ear. The organ of hearing, one of the Chaḍāyatana.

SRUGHNA 率祿勤那 Ancient kingdom and city on the upper course of the Yamūna, near Sirinuggur.

S'RUTAVIÑS'ATIKOṬI 室縷多頻設底枸胝 or 億耳 explained by 聞二百億 lit. he (at whose birth his father) heard (of a legacy of) 200 koṭis (of pieces of gold). A worshipper of Sūryadēva, converted by Maudgalyāyana.

S'RUTI 都致 A measure of length, the 2,214,067,584,000th

part of a yodjana.

STHĀNĒS'VARA 薩他泥濕伐羅 Ancient kingdom and city (now Thunesur) in Central India.

STHĀVARA KALPA s. a. Vivartṭasiddha.

STHAVIRA (Pāli. Thera. Gnas brtan) 大弟子 lit. great disciple (sc. of Buddha), or 居僧之首 lit. head of the local priesthood i. e. Saṃgha sthavira, or 上坐 lit. chairman i. e. Mahā sthavira. (1.) Title of the earliest leaders of Buddhist assemblies. (2.) Title of all priests who are licensed to preach and to become abbots.

STHĀVIRĀḤ or Sthavirāṇīkaya or Sthavirīyas 他毘梨與部 or 他鞞羅部 or 毘履部 or 上坐部 lit. the School of the chairman. One of the 4 branches of the Vaibhāchika School, founded by Katya-yana. About 246 B. C., it split into 3 divisions, viz. Mahāvihāra vasiṇāḥ, Djētavanīyāḥ, and Abhayagiri vasiṇāḥ.

STHIRAMATI 堅慧 lit. solid wisdom. A learned priest of Nālanda.

STITHAMATI 安慧 lit. quiet wisdom. The teacher of Djayasēna, author of 3 s'āstras.

STOTRA 讚 or 讚頌 Metrical eulogies

STRÎVIVARTA VYÂKARANA SÛTRA. Title of 5 translations, viz (1.) 順權方便經 by Dharmarakcha, A. D. 265—316, (2.) 佛說無垢賢女經 by the same, (3.) 佛說腹中女聽經 by the same, (4.) 佛說樂瓔珞莊嚴方便經 by Dharmayas'as, A. D. 384—417, (5.) 佛說轉女身經 by Dharmamitra, A. D. 420—479.

STÛPA or Thûpa or Dhâtugopa (Singh. Dhagobah. Burm. Prachadi. Tib. Mtcho rten or Gdung rten. Mong. Ssu wurghan) 窣堵波 or 蘇鑰婆 or 藪斗婆 or 兜婆 or 偷婆 or 塔婆 explained by 寶塔 lit. precious tower or tower for precious (relics), or by 佛舍利處 lit. the place of Buddhist s'ariras, or by 墳陵 lit. orthodox mausoleum (tumulus), or by 廟 lit. a tchaitya. Towers or pyramids of varying shape, originally sepulchres, then cenotaphs, and now mostly mere symbols of Buddhism. The legend says that, as the body consists of 84000 dhâtus, As'oka built 84000 dhâtugopas (of brick and therefore not durable) in different parts

of India, to preserve the remains of S'âkyamuni. The ruins of a stûpa at Anurâdhapura (Ceylon) are supposed to date from B.C. 161 to A.D. 137. All ancient stûpas were built in the shape of towers, surmounted by a cupola and one or more tchhatras (parasols). The Chinese stûpas, built since 25-220 A.D., have no cupola but 7—13 tchhatras.

SUBÂHU KUMÂRA SÛTRA Title of two translations, viz. (1.) 蘇婆呼童子經 by S'ubhakarasiṃha, A.D. 724, and (2.) 妙臂部薩所問 (lit. Subâhu paripritchtchhâ).

SUBÂHU PARIPRITCHTCHHÂ. Title of 3 translations viz. (1.) 太子刷護經 by Dharmarakcha, A.D. 265—316, (2.) 太子和休經 same date and (3.) (2.) 善譬菩薩會 by Kumâradjiva, A.D. 381—417.

SUBANTA or Sumanta 蘇漫多 A grammatical term (of Pāṇini,) designating nouns.

SUBHADRA 蘇 (or 須) 跋陀 or 須跋 or 善賢 lit. virtuous sage. A Brahman, 120 years old, who, converted by S'âkyamuni, entered Nirvâṇa a few minutes before him.

S'UBHAKARASIṂHA 輪波迦羅 or 戌婆揭羅僧訶

or 淨師子 lit. pure lion, or
(善)無畏 lit. (virtuous and)
fearless. A priest of Nālanda,
descendant of Amritodana, who
translated (A.D. 716—724) 5
works.

S'UBHAKRITSNĀS

(Singh. Subhakinho. Tib. Dge
rgyas or Ged rgyes) 首阿既那

or 遍淨 lit. general purity.
The 9th Brahmaloṇa, the 3rd
region of the 3rd Dhyāna, where
the body is 64 yodjanas high
and life lasts 64 kalpas.

S'UBHAVASTU 蘇婆伐率都

or 蘇婆薩都 A river
(Soastos, Swat) of Udyāna.

S'UBHAVYŪHA 妙莊嚴王

(1.) A king, during the Priya-
dars'ana kalpa, of Vairotchana
ras'mipratimaṇḍita, who, convert-
ed, together with his wife Vima-
ladatta, by his sons Vimalagarbha
and Vimalanetra, was reborn in
the time of S'ākyamuni as Pad-
mas'ri Bodhisattva, and is to re-
appear, during the Abhyudga
rādja kalpa, in Vistirṇavati as
S'alendra rādja. (2.) The father
of Kwanyin. See Avalokites'vara.

SUBŪTI (Tib. Rab hbyor) 蘇部

(or 浮) 帝 (or 底) or 須

菩 (or 扶) 提 or 善現

lit. virtuous appearance, or 善實

lit. virtue and truth, or 善吉

lit. virtue and luck, or 空生

lit. birth of emptiness, or 善業

lit. virtuous profession. (1.) A
native of S'ravasti, contemporary
of S'ākyamuni, a famous dialecti-
cian. (2.) A priest of Burmah,
translator of the Mahāyānara-
tnamegha sūtra (lost in A. D.
732).

SUDĀNĀ or Sudatta 蘇

(or 須) 達拏 or 善與 lit.

virtuous indeed! or 善牙 (or

身) lit. virtuous teeth (or body).

S'ākyamuni, in a former djātaka,
as a prince who forfeited the
throne by liberal alms-giving.

SUDARS'ANĀ (Singh.

Sudarsana. Siam. Suthat) 修

騰娑羅 or 蘇陀沙拏

or 蘇達(梨舍)那 explained

by 善 lit. virtuous, or by 好

施 lit. benevolent, or by 善見

山 lit. mount of virtuous ap-
pearance. The 4th of the 7

concentric rocks around Mēru,

5,000 yodjanas high and separat-

ed, from 3rd and 5th circles, by

oceans.

SUDARS'ANAS (Singh. Sudassa.

Tib. Chintu mthong ba) 達須

or 善見 lit. virtuous appea-

rance. The 16th Brahmaloṇa,

the 7th region of the 4th Dhyāna,

where life lasts 4,000 great kal-

pas and the body is 4,000 yodjanas high.

SUDATTA 蘇達多 or 須達 or 善施 lit. virtuous donor, or 樂施 lit. cheerful giver. Original name of Anâthapiṇḍika, sometimes confounded with Sudâna.

S'UDDHAMATI 淨意 Author of the Pratitya samutpâda s'âstra, translated by Bodhirutchi (A. D. 508—534).

SUDDHAVÂSADÊVA (Singh. Ghatikara. Tib. Gnas gtsang mahi lha) 淨居天 lit. the dêva of the pure dwelling, or 澡餅天子 lit. the dêva with the clean vase. The guardian angel of S'âkyamuni, who brought about his conversion.

SUDDHARMA 大法王 A king of Kinnaras.

S'UDDHODANA RÂDJA (Singh. Sudhodana. Burm. Thoodaudana. Tib. Zas gtsang ma. Mong. Ari ghen idegethu) 首圖馱那 羅闍 or 閱頭檀 or 淨飯王 lit. king of pure rice, or 淨梵 lit. pure Brahman. A S'âkya king of Kapilavastu, son of Siṃbahanu, husband of Mahâmâyâ, putative father of S'âkyamuni. See Djatiṃdhara.

S'ÛDRA (Tib. Dmang rigs) 輪 (or 戌) 達羅 or 首陀 ex-

plained by 農夫 lit. husbandmen. The caste of farmers (in India).

SUDRIS'AS (Singh. Sudassi. Tib. Gyr nom snang ba) 須達 黎舍那 or 須達天 or 善現色 lit. (form of) virtuous appearance. The 7th Brahmaloḥa, the 8th region of the 4th Dhyâna, where the body is 8000 yodjanas high, and life lasts 8000 great kalpas.

SUGANDHARA or Skandharatna 塞建地羅 Author of the Abhidharmâvatâra (q. v.), translated (A. D. 658) by Hiuentsang.

SUGATA v. Svagata.

SUGATAMITRA 蘇伽多 密多羅 or 如來友 lit. the friend of Tathâgata. A learned priest of the Sarvastivâdâḥ (A. D. 640) in Cashmere.

SUGATA TCHÊTANÂ 尼思佛 lit. a novice who thought of Buddha. An Upâsaka, who, having slighted Sadâparibhûta (q. v.) in a former birth, was converted through the same (then S'âkyamuni) and became a Buddha.

SUGHOCHA (Tib. Sgra snan). (1.) 妙音 A sister of Kwanyin. See Avalokitès'vara. (2.) 水天

德佛 The 743rd Buddha of the present kalpa.

SUKHÂ VATÎ (Tib. Gtsangris)

西方極樂世界 lit. the paradise in the West, or **淨土** lit. the pure land. A land, in some universe in the West, the Nirvâṇa of the common people, where the saints revel in physical bliss for aeons, until they re-enter the circle of transmigration. See under Amitâbha.

SUKHÂ VATÎ VYÛHA.

Title of many translations, e. g. **佛說阿彌陀經** by Kumâradjîva, A. D. 402, and **稱讚淨土佛攝受經** by Hiuen-tsang, A. D. 950.

S'UKLAPAKCHA 白分 Half a month. See Kris'napakcha.

S'UKLODANA RÂDJA (Tib. Zaskar) **白飯王** lit. king of white rice. A prince of Kapilavastu, 2nd son of Siṃhanu, father of Tichya, Dêvadatta and **難提伽** Nandika.

S'UKRA 戌羯羅 or **金星** The planet Venus.

SUMAN or Châman **愉漫** Ancient kingdom (between Chagaman and Sayad) in Transoxania.

SUMANTA v. Subanta.

SÛMASARPA 蘇摩蛇 lit. the sūma (water) serpent. A former

djâtaka of S'âkyamuni, when, as a water serpent, he sacrificed his life to provide medicine. See Sarpîuchadhi.

SUMATI (Tib. Blo gros bzang) **須摩提** or **善意** The 2nd son of Tchandra sūrya pradîpa.

SUMATI DÂRIKÂ PARIPRITCHCHÂ. Title of 3 translations, viz. (1.) **佛說須摩提經** by Dharmarakcha, A. D. 265—316, (2.) **佛說須摩提菩薩經** by Kumâradjîva, A. D. 384—417 (3.) **妙慧童女會** by Bodhirutchi, A. D. 618—907.

SUMATIKRITI (Tib. Tsongkhapa) **宗客巴** The reformer of the Tibetan church, founder of the **黃帽教** Yellow Sect (A. D. 450), worshipped as an incarnation of Amitabha, now incarnate in every Bokdo gegen Chutuktu reigning in Mongolia. He received (A. D. 1426) the title **大寶法王** Mahâratna dharma râdja.

SUMÊRU or Mêru (Burm. Miemo. Tib. Rirab Chunpo. Mong. Sûmmer Sola) **蘇迷盧** or **須彌樓** or **須彌妙高山** lit. mountain of wonderful height, or **好光** lit. good light. The central mountain or axis of

every universe, the support of the tiers of heaven, surrounded by 7 concentric circles of rocks **金七山** and forming the centre round which all heavenly bodies revolve. It rises out of the ocean to a height of 84,000 yodjanas, but its total height is 168,000 yodjanas, as it rests immediately on the circular layer of earth, which, with its lower strata (a layer of water and a layer of wind), forms the foundation of every world. Its diameter is greatest where it emerges from the ocean, and at the top, but smallest in the middle. One side of it is formed of gold, the 2nd of silver, the 3rd of Lapis lazuli, the 4th of glass. It is covered with fragrant shrubs.

SUMÊRUGARBHA 大集須彌藏經 Title of a translation (A. D. 558) by Narendrayas'as.

SUMUNI 善寂 Author of the *Sarvadharmaratnottarasamgâtisâstra 集諸法寶最上義論* translated (A. D. 980—1000) by Dânapâla.

SUNANDA or Sundarananda 孫陀羅(難陀) or 好愛 lit. lovely. Nanda, the husband of Sundara, so called in contradistinction from Ânanda.

SUNDARA 孫陀羅 (or 利) (1.) A Brahman who called S'âky-

amuni a murderer. (2.) A king of Yakchas. (3.) The wife of Sunanda.

SÛNURIS'VARA 罕堯黎濕伐羅 The ancient capital of Laṅgala.

S'ÛNYA or S'ûnyata (Pâli. Sunna. Tib. Stong panyid) **順牙 or 舜若多 or 空** lit. emptiness. The illusoriness and unreality of all phenomena, all existence being but like a dream, phantom, bubble, shadow, dew or lightning.

S'ÛNYAPURUCHPAS 空花 A heretical branch of the Mahâyâna School.

SUPANTA or Subanta s.a. Sumanta.

SUPRA BUDDHA (Singh. Supraboddha. Tib. Chin tu par legs rtogs pa) **善覺長者** lit. the virtuous and intelligent s'rêch-thin. The father of Mahâmâyâ.

SUPRATICHTHITA TCHÂRITRA 安立行 A Bodhisattva who rose out of the earth to salute S'âkyamuni.

SURÂ (Tib. Khambu) 罕羅 Rice brandy, as distinguished from Madja **末陀**, wine of grapes.

SURÂCHTRA 蘭刺咤 Ancient kingdom (Syrastrene) in Gujerat, now Surat.

SURÂMERÊYYA MADJDJA PAMÂDATTHÂNÂ 不飲酒

Drink no wine. The 5th of the Pantcha veramañi and of the S'ikhepâda.

SÛRĀṆGAMA SAMĀDHI 佛說首楞嚴三昧經 Title (sûrañ 健 lit. heroic, gana 相 lit. like) of a translation (A.D. 384—417) by Kumâradjîva.

SURASKANDHA 修羅騫馱 or 騫肩 A king of Asuras.

SURATA PARIPRITCHCHĀ. Title of 2 translations, viz. (1.) 佛說須賴經 A.D. 220—265, and (2.) 善順菩薩會 by Bodhirutchi, A.D. 618—907

SURES'VARA 自在王 A fabulous king contemporary of S'ikhin Buddha.

SURĪ 窰利 Ancient kingdom, W. of Kashgar, peopled (A.D. 600) by Turks.

SURUKĀYA 妙色身 A fictitious person; one of the Sapta Tathâgata.

SÛRYA (Pali. Suriya. Siam. Phra atithi. Tib. Nima) 蘇利耶 or 斯哩牙 or 蘇利耶提婆 (Sûryadêva) or 日天 lit. dêva of the sun. (1.) The sun (circumference 135 yodjanas, diameter 51 yodjanas), moving at the rate of 48,080 yodjanas a day, for 6 months in a more northerly and for 6 months in a more southerly direction. (2.) The re-

gent of the sun, "worshipped by heretics." (3.) The dêvas inhabiting the sun, where life lasts 500 years. (4.) A learned priest (A. D. 640) of the Mahâsaṃghikâh in Dhanakatchêka. (5.) Colocynth.

SÛRYAGARBHASÛTRA 大乘大方等日藏經 Title of a translation (A. D. 565) by Narendrayas'as.

SÛRYARAS'MI 妙光佛 The 930th Buddha of the present kalpa.

SÛRYĀVARA 日旋 A degree of Samâdhi.

SUSĀMBHAVA 善生 A former djâtaka of S'âkyamuni, as a king in the time of S'ikhin Buddha.

SUSIDDHIKĀRASÛTRA 蘇悉地羯羅 A text book of the Tantra School, translated by S'ubhakarasiṃha, A. D. 724.

SUTCHINTI DÊVAPUTRA SÛTRA 須真天子經 Title of a translation (A. D. 265—316) by Dharmarakcha.

SÛTRA (Pali. Sutta. Burm. Thoot. Tib. Mdo) 素怛纜 or 修多羅 or 修妬路 explained by 綫 lit. strung together (sûtra), or 箋書 lit. tablets, or 契書 lit. documents. Canonical writings (v. Sûtrapitaka), originally aphoristic, expanded in later years (v. Vaipulya sûtra), containing

words of S'ākyamuni and generally beginning with 如是我聞 lit. this is what I heard (Etanmayâ srutam).

SŪTRĀLAŅKĀRA S'ĀSTRA 大莊嚴經 A philosophical work by As'vaghocha, translated (A. D. 405) by Kumâradjiva.

SŪTRĀLAŅKĀRA TĪKĀ 大乘莊嚴經論 An exposition of the teachings of the Tantra School, by Asaṃgha, translated (A. D. 630–633) by Prabhākaramitra.

SŪTRAPIṬAKA 素怛覽藏 or 藏經 lit. collection of sūtras. One of the Tripiṭaka (q. v.), the collection of all Sūtras (q. v.), forming the first division of the Chinese canon, and divided into Mahâyâna sūtras (大乘經), Hinâyâna sūtras (小乘經) and Sung or Yuen dynasty sūtras (宋元入藏諸大小乘經).

SŪTRICHNA or Satruchna or Osruchna or Uratippa 宰都利慧那 Ancient city, between Kojend and Samarcand.

SUVARCHAKĀH 蘇跋梨柯部 or 遊梨沙部 or 蘇跋梨沙部 or 善歲部 lit. School of the good year

Another name for the Kās'ya-piyāh.

SUVARṆA (Pāli. Suvanna. Tib. Gser) 蘇伐刺 or 金 lit. gold. One of the Sapta ratna.

SUVARṆA BHUDJĒNDRA 金龍尊 A king; patron of the Suvarṇaprabhâsa.

SUVARṆA DHĀRAṆĪ 金總持 A (foreign?) S'ramaṇa, translator of several works.

SUVARṆAGOTRA 蘇伐刺拏瞿咄羅 or 金氏 lit. the golden family, or 女國 lit. kingdom of women. A kingdom, famous for minerals and for its throne succession confined to women (W. of Tibet, S. of Kustana, E. of Sampah).

S'UVARṆA PRABHĀSA. Title of 3 editions of a textbook of the Tantra School, viz. (1.) 金光明經 translated (A. D. 397–439) by Dharmarakcha, (2.) 金光明最勝王經 A. D. 703, (3.) 合部金光明經 a compilation of 3 incomplete translations, by Dñānagupta and others A. D. 597, by Paramārtha A. D. 552 and by Yas'ogupta A. D. 557–581.

SUVARṆA RAS'MI KUMĀRA SŪTRA 佛說金耀童子經 Title of a translation, A. D. 980–1301

SUVARNA SAPTATI S'ÂSTRA

金七十論 A (heretical) work by Kapila, explaining the 25 tattvas (v. Sâmkhya); translated (A. D. 557—569) by Paramârtha.

SUVARNA TCHAKRA 金輪

A golden disk which falls from heaven at the investiture of a Tchakravartî (q.v.) of the highest rank, who thereby becomes a 金輪王 Suvarṇa tchakra râdja.

SUVIKRÂNTA VIKRAMI SÛTRA 勝天王般若波羅蜜經

Translation (A. D. 565), by Upas'ûnya, of a portion of the Mahâpradjñâpâramitâ.

SUVIS'UDDHA 善淨 The future realm of Dharmaprabhâsa.

SVABHÂVAH 莎發幹 or 自性 lit. self existent nature. The original nature of beings, as the source of their existence. See Puruṣa.

SVABHAKÂYA s. a. Dharmakâya.

SVÂGATA or Sugata (Siam. Sukhato. Tib. Legs hong) 沙婆揭多 or 莎 (or 修) 伽多 (or 度) or 修 (or 蘇 or 騷) 伽 (or 揭) 陁 (or 多) explained by 善來 lit. well come, or 善逝 lit. well departed. (1.) An unfortunate Arhat, "born on

the road side," who had his name changed, by S'âkyamuni, to Durâgata, and is to re-appear as Samantaprabhâsa Buddha. (2.) A title of every Buddha, in the sense 讚歎 lit. one whose every sigh is praise, or 不迴 lit. one who is exempt (from transmigration), or 圓滿 lit. absolutely complete, or 圓事已畢 lit. one who has accomplished every good thing.

SVÂHÂ or Svadhâ (Tib. Gji srung) 娑訶 or 莎訶 or 莎曷 or 宿哈 or 娑縛賀 An exclamation, "may the race be perpetuated," used at ancestral (Brahmanic and Buddhist) sacrifices.

SVAPNA NIRDÊS'A 淨居天子會 Title of a translation (A. D. 265—316) by Dharmarakṣa.

SVÂS'AYA 善樂 Name of a s'rêchthin, a contemporary of S'âkyamuni.

SVÂSTIKÂ (Pâli. Sothhika or Suvathika. Tib. Gyung drung or Gzagsang) 卐 or 塞縛悉底迦 or 穢佉阿悉底迦 or 寶悉底迦 explained by 吉祥萬德之所集 lit. accumulation of innumerable virtues in one lucky sign, or by 佛心印 lit. the symbol stamped on

Buddha's heart. (1.) A mystic diagram (the cross cramponée) of great antiquity, mentioned in the *Ramâyana*, found in (rock temples of) India, in all Buddhist countries, among Bonpos and Buddhists in Tibet and China, and even among Teutonic nations (as the emblem of Thor) (2.) One of the 65 figures of the *S'ripâda*. (3.) The symbol of esoteric Buddhism. (4.) The special mark of all deities worshipped by the 蓮宗 Lotus School of China.

SVAYAMBHÛ 自然 lit. spontaneity. A philosophical term; the self-existent being.

SVAYAMBHÛ S'ÛNYATÂ 空自然 lit. emptiness and spontaneity. A philosophic term; the self-existence of the unreal.

SVAYAMBHUVAH (Tib. Rang byung) 自然成佛道 lit. the Marga of automatic Buddhahood. The method of attaining independently to Buddhahood, without being taught.

S'VETAPURA 濕吠多補羅 A monastery near Vâis'âli.

S'VETAVARAS v. Aruna.

T.

TADJIKS 條支 An ancient tribe, once settled near Iakosirikol.

TÂGARA (Tib. Rgya spos) 多伽 (or 揭) 羅 explained by 根香^{lit.} root perfume, or by 木香^{lit.} patchuck. A tree, indigenous in Aṭali, from the wood of which incense is made; *Vangueria spinosa* or *Tabernaemontana coronaria*.

TÂILA PARNIKA s. a. Tchandanêva.

TAKCHAKA 德叉迦 or 現毒 A king of Nâgas.

TAKCHANA 呬剌那 The 2,250th part of an hour.

TAKCHAS'ILÂ or Takcha sîra 呬叉始羅 or Tchutya sîra 竺剌尸羅 or 家世國 Ancient kingdom and city (Taxila, now Sirkap near Shah dheri), where Buddha made an almsgift of his head.

TÂLA or Talavrikcha 多羅 (樹). (1.) The fan palm, *Borassus flabelliformis*, or *Lontarus domestica*. (2.) A measure of length (70 feet).

TALAS or Taras 呬羅斯 (1.) Ancient city, 150 li W. of Mingbulak, in Turkestan. (2.) A river, issuing from lake Issikol and flowing N. W. into another lake.

TALEKÂN 呬刺健 Ancient kingdom and city (now Talcan, in Ghardjistan).

TALILA 達麗羅 or 陀歷

Ancient capital of Udyâna, (in the Dârel valley, occupied by Dards), famous for its statue of Maitreya.

TAMÂLA 多摩羅 An odorous shrub, *Xanthochymus pictorius*.

TAMÂLA PATRA 多摩羅跋 explained by **賢無垢** lit. sage-like and stainless, or by **藿葉香** *Betonica officinalis*. The leaf of the *Laurus cassia*, from which an ointment (*malabathrum*) was made.

TAMÂLA PATRA TCHANDANA GANDHA 多摩羅跋旃檀香 explained by **性無垢** lit. stainless nature. (1.) A Buddha, residing N. W. of our universe, an incarnation of the 11th son of Mahâbhadjânâbhîhu. (2.) The name under which Mahâmândgalyâyana is to re-appear as Buddha in Manobhirâma during the kalpa Ratipûrṇa.

TÂMALIPTA or Tâmaliptî (Pâli. Tâmalitti) 多摩梨帝 or 坦 (or 耽) 摩栗底 Ancient kingdom, and city (now Tamlook, at the mouth of the Hoogly), a centre of trade with Ceylon and China.

TAMAS 陰 (1.) The principle of darkness, the opposite of radjas **陽**. (2.) Stupidity, the lowest

of the 3 guṇa.

TÂMASAVANA 苔秣蘇伐那 or 闇林 lit. dark forest.

A monastery, 50 li S. E. of Tchînapati, at the junction of the Vipâs'a and S'atadru, perhaps identic with the Djâlandhara monastery in which the 4th synod (B. C. 153) was held.

TAMASTHITI 達摩悉鐵帝 Ancient province of Tukhâra (inhabited by ferocious tribes). See Kandat.

TÂMRÂPA 銅水 The 7th part of a S'as'orna.

TANMÂTRA 五行 Five elements, taught by the later Mahâyâna philosophy, viz., earth, water, fire, air and ether.

T A N T R A 神變 Supernatural formulae, of mystic or magic efficacy, and necromantic books, taught by the Yogâtchârya School. See Upadês'a.

T A N T R A Y Â N A (Tib. Snags kyi theg pa) **大教** The Mahâ-tantra School, s. a. Yogâtchârya.

TAPANA (Siam. Dapha) 炎熱 or 燒炙獄 lit. the hell of burning or roasting. The 6th of the 8 large hot hells (v. Nâraka), where 24 hours are equal to 2600 years on earth, life lasting 16000 years.

TÂPASU TARU 道樹 The tree of the ancient anchorites (Ingudi), or *Scsamum orientale*.

TAPASVÎ (Tib. Skah thub) 道師
Ascetics (Tanist or Buddhist) of
all denominations.

TARA or Talr 多羅 S'âkyamuni,
in a former djâtaka as a Bodhi-
sattva.

TÂRÂ 陁羅 (Tib. Sgrol ma). (1.)
Parvati, wife of Mahês'vara. (2.)
Name of 2 goddesses of the Tantra
School, known in the history of
Tibet as the white and green Tara,
incarnate in the 2 wives of Srong-
tsangampo. (3.) The planet Venus.

T Â R Â B H A D R A v. Ârya,
Târâbhadra.

TARAS v. Talas.

TARKA S'ÂSTRA 如實論 A
work on dialectics by Vasu-
bandhu, translated (A.D. 550) by
Paramârtha.

T A T H Â G A T A (Tib. De bjin
gshegs ba. Mong. Toguntchilen
ireksen) 怛他揭 (or 夔) 多
or 多陁阿伽度 or 怛闍
阿竭 or 荅塔葛達 or 怛
佉議多 or 如來 lit. one
who (in coming into the world) is
like the coming (of his predeces-
sors). (1.) The highest epithet of
a Buddha. See also Sapta Tathâ-
gata. (2.) Abbreviation for Tath-
âgatagupta.

TATHÂGATA DJÑÂNA
MUDRÂ SÛTRA. Title of
3 translations, viz., (1.) 佛說
慧印三昧經 A. D. 222

—280, (2.) 佛說如來智
印經 A. D. 420—479, (3.) 佛
說大乘智印經 by Djñâ-
nas'rî, A. D. 1053.

TATHÂGATA GARBHA
SÛTRA Title of 2 translations,
viz., (1.) 大方廣如來秘
密藏經 A. D. 350—431, (2.)
大方等如來藏經 by
Buddha bhadra, A. D. 317—420.

TATHÂGATA GUṆA DJ-
NÂÑÂTCHINTYA VIC-
HAYÂ VATARA NIR-
DÊS'A. Title of 2 translations,
viz., (1.) 佛說嚴入如來
德智不思議境界經
by Djñânagupta, A. D. 589—618,
and (2.) 大方廣入如來
智德不思議經 by S'ikchâ-
nanda, A. D. 618—907.

TATHÂGATAGUPTA 怛
他揭多毘多 or 如來
護 lit. the guardian Tathâgata.
(1.) A king of Magadha, son of
Buddhagupta, grandson of S'ak-
râditya. (2.) A learned priest (A.
D. 640) of the Sarvâstivâdâh, in
Hiranyaparvata.

TATHÂGATA MAHÂKÂRUNI-
KA NIRDÊS'A 大哀經
Translation (A. D. 291) by Dhar-
marakcha of the first two chap-
ters of the 大方等大集
經 Mahâvaipulya mahâsannipâta.

sûtra, translated (A. D. 397—439) by the same.

TATHĀGATA SYĀNTIKE
DUCHṬATCHITTA
RUDHIROTPĀDANA
瀉佛血 lit. shedding the blood
of a Buddha. The 5th of the
Pantchānantarya.

TATHĀGATA TCHINTYA
GUHYA NIRDÊS' A. Title
of 2 translations, viz., (1.) **密跡**
金剛力士會 by Dhar-
marakcha, A. D. 280, and (2.)
佛說如來不思議秘密
大乘經, another Dharmarak-
cha, A. D. 1004—1058.

TATTVA SATYA S'ĀSTRA **怛**
埵三第鑠論 or **辯論**
A philosophical work by Guṇapra-
bha.

TCHADJ **赭時** or **石國**
Ancient city (now Tashkend) in
Turkestan.

TCHAGAYANA **赤鄂衍那**
Ancient province and city (now
Chaganian) in Tukhâra.

TCHĀITRA **制旦羅** First
month in spring.

TCHAITYA (Pāli. Tchetiya. Burm.
Dzedi. Tib. Mchod rten) **脂帝**
浮圖 or **支提** or **支帝** or
制多 or **刹** or **塔** or **廟** (1.)
A place (with or without some mo-
nument) sacred as the scene of
some event in the life of Buddha.

Eight [such Tchaityas existed,
viz. at Lumbinî, Buddha-gayâ-
Vârânas'i, Djetavana, Kanya-
kubdja, Râdjagriha, Vais'ali, and
the Sâla grove in Kus'inagara.
(2.) All places and objects of
worship.

TCHAITYA PRADAKCHINA
GĀTHĀ **佛說石繞佛塔**
功德經 Title of a translation
(A. D. 618-907) by S'ikchânanda.

TCHAKAS **赭羯** A warlike tribe
near Samarkand.

TCHAKCHUR (Pāli. Tchakkhun)
眼 lit. the eye. The first Chaḍâ-
yatana, the eye as an organ of
sensation; hence Tchakchurdhātu,
眼界, the faculty of sight, and
Tchakchur vidjñâna dhātu, **眼**
識界, perception by sight, the
first Vidjñâna.

TCHAKCHUR VIS'ODHANA
VIDYĀ **佛說咒目經** Title
of a translation (A. D. 317—420)
by Dharmarakcha.

TCHAKRA (Tib. Khor lo) **攢 𡵓**
羅 or **斫迦羅** or **輪** lit. a
wheel. (1.) The symbol of a
Tchakravartti, a disk (according
to his rank) either of gold or
copper or iron, which falls from
heaven on his investiture; origi-
nally a symbol of destruction; later
a symbol of divine authority. (2.)
One of the figures of the S'rîpâda.

TCHAKRAVÂLA (Singh. Sakwalagala. Siam. Chakravan Tib. Hkor yug) 斫迦羅 or 拘羯羅 or 鐵圍山 or 輪圍山 A double circle of mountains (one higher than the other) forming the outer periphery of every universe and running concentric with the 7 circles (see under Mèru) between which and the Tchakravâla the 4 continents are situated.

TCHAKRAVARTTI RÂDJA (Burm. Tsekia wade. Tib. Hkor los sgyur bai) 斫 (or 庶) 迦羅伐辣底羯羅闍 or 庶迦越羅 explained by 輪王 lit. Tchakra râdja, or by 轉輪聖王 lit. the holy king who turns the wheel (Tchakra.) A military conqueror of the whole or a portion of a universe, whose symbol is the Tchakra (q. v.), and who is inferior to Buddha who, as a Dharma tchakra vartti, uses the Dharma tchakra (q. v.) to convert the world.

TCHAKUKA 所 (or 折) 旬迦 Ancient kingdom and city (now Yerkhang) in Bokhara.

TCHAMADHANA 拆摩馱那 or 涅末 (Nimat). Ancient kingdom and city, on S. E. border of Gobi desert.

TCHÂMARA 苦末羅 A

tree "which grows on the seashore in the West, the resort of birds with gold-coloured wings and spotted yellow plumage."

TCHAMPÂ 瞻波 Ancient kingdom and city (now Champagur, near Boglipoor) in Central India.

TCHAMPAKA 旃簸迦 or 瞻蔔 (加) or 瞻博 (or 波) (1.) A tree with fragrant flowers, *Michelia champaca*. (2.) A district in the upper Punjab.

TCHANDANA (Tib. Tsandan) 旃檀 General appellation for sandal wood (used for incense, etc.) and divided into Rakta tchandana 赤檀 lit. red sandal wood or *Pterocarpus santalinus*, Tchandanêva (q. v.) and Gos'ircha (q. v.)

TCHANDANÊVA or Sarpahridaya tchandana or Urugasâra 旃檀你婆. White sandal wood or *Santalum album*.

TCHANDRA or Tchandrâdêva (Siam. Phra chan. Tib. Zlava) 旃 (or 戰) 達羅 or 旃達提婆 or 月天 lit. dêva of the moon. (1.) Soma dêva, the regent of the moon which is said to be 50 yodjanas in diameter and 132 in circumference. (2.) The dêvas inhabiting the moon, where life lasts 500 years.

TCHANDRA BHÂGÂ 旃達羅婆伽 or 月分 The river

Chenab (Acesines) in the Pundjab.

TCHANDRA DÎPA SAM-

ÂDHI SÛTRA 月燈三昧經

Title of a translation (A. D. 557)
by Narendrayas'as.

TCHANDRA GARBHA
VAIPULYA SÛTRA

大方等大集月藏經

Title of a translation (A. D. 566)
by Narendrayas'as.

TCHANDRAKÂNTA 月愛珠

A pearl which sheds tears in the
moonlight.

TCHANDRAKÎRTI see
under Dêva.

TCHANDRAPÂLA 護月

A learned priest of Nâlanda.

TCHANDRA PRABHA

戰達羅鉢刺婆 or 月光

lit. moonlight. S'akyamuni, in a
former djâtaka, when he cut off
his head (at Tackchas'ilâ) as an
alms offering to Brahmans.

TCHANDRA PRABHA

BODHISATTVÂVADÂNA

SÛTRA 佛說月光菩

薩經 Title of a translation

(A.D. 973-981) by Dharmadêva.

TCHANDRA PRABHÂSVARA

RÂDJA 日明燈明 The

name under which 20,000 kotis
of beings attained to Buddhahip.

TCHANDRA SÎMHA 旃

陀羅羅僧訶 or 月獅子

lit. lunar lion. A native of Cen-
tral India, school fellow of Sîmha-
ras'mi.

TCHANDRA SÛRYA PRADIPA

or Tchandrârkadipa 日月燈

明 A name given to several Bud-
dhas, one of whom was the father
of Mati, Sumati, Antanamati,
Ratnamati, Vis'êchamati, Vima-
tisamudghâtin, Ghochamati and
Dharmamati.

TCHANDRAVARMA 旃

達羅伐摩 or 月胃 A

learned priest of Nâgarandhana.

TCHANDRA VIMA-

LASÛRYA PRABHÂ-

SACHI 日月淨明德

A Buddha whose realm resembles
Sukhavatî.

TCHANDROTTARÂ DÂRIKÂ

VYÂKARANA SÛTRA 月

上女經 Title of a translation

(A. D. 591) by Djñâna gupta.

TCHANGKRAMANA or

Tchangkramasthâna (Pâli. Tc-
hankama. Burm. Yatana zeng-
yan) 經行禪窟 Raised plat-

forms or corridors for peripatetic

meditation, sometimes built of

costly stones (Ratna tchangkra-

ma) after the model of the Bodhi-

maṇḍa.

TCHANŖS'TCHA (Pâli. Tchîn-

tchi) 戰庶摩那 or 戰庶

A Brahman girl who, calumniat-
ing Buddha at the instigation of

Tirthyas, was swallowed up by hell.

TCH AÑS'UNA 占戊孛

The ancient capital of Vridji.

TCHARITRA 拆利但羅

or 發行城 lit. city of departure. A port, on S. E. frontier of Uḍa, for trade with Ceylon.

TCHARYÂMÂRGABHÛMI
SÛTRA 修行道地經

A work by Saṃgharakcha, translated (A. D. 284) by Dharmarakcha.

TCHATURABHIDJÑAS

四神足 Four of the 6 Abhidjñas (q. v.)

TCHATURÂṄGA BALA KÂYA

四兵 The 4 divisions of an Indian army, viz. Hastikâya, elephant corps; As'vakâya, cavalry; Rathakâya, chariots; Pattikâya, infantry.

TCHATUR ARÛPA BRAHMA

LOKA or Arûpa dhātu 四空天 lit. 4 heavens of unreality.

The 4 heavens of the Arûpa dhātu (above the 18 Brahmalo-
kas), viz., (1.) Akâs'ānantâya-
tana (Singh. 'Akasananchaya-
tana) 空(無邊)處 lit. dwelling in (unlimited) unreality; (2.) Vidjñānānantâyatana (Sing. Winyananchayatana) 識(無邊)處 lit. dwelling in (unlimited) knowledge; (3.) Akintchanyâyatana (Singh.

Akinchannyayatana) 無(所有)處 lit. dwelling in (absolute) non-existence; (4.)

Naivasañdjñana sañdjñâyatana (Singh. Newasannya nasannya-yatana) 非想非非想處 lit. a dwelling (or state of mind) where there is neither consciousness nor unconsciousness. Life lasts 20,000 great kalpas in the 1st, 40,000 in the 2nd, 60,000 in the 3rd and 80,000 in the 4th of these heavens. See also under Vimokcha.

TCHATURDVÎPA 四洲 The 4

continents of every universe, situated between As'vakarna (q. v) and the Tchakravâlas, and facing each a different side of the Mèru. Two small islands are attached to each continent. Particulars see under Pûrvavidêha, Djamбудvîpa, Godhanya, and Uttarakusu.

TCHATUR LABHA SÛTRA 四

不可得經 Title of a translation (A. D. 265—316) by Dharmarakcha.

TCHATUR MAHÂRÂDJAS (Pâli.

Tchatur Maharajika. Tib. Rgya tschen bjihi rigs. Mong. Macharansa) 四大(天)王 Four demon kings, who guard the world (v. Lokapâla) against Asuras; placed each on one side of the Mèru and watching each one quarter of the heavens. Amogha introduced their worship in China,

where their images adorn the temple gates. Particulars see under Dhritarâchtra, Virûdhaka, Virûpâkcha and Dhanada.

TCHATUR MAHÂRÂDJA KÂYIKAS 四王天 lib. the dévas of the Tchatur Mahârâdjas. The inhabitants of the 1st Dêvaloka, situated on the 4 sides of the Mêru. They form the retinue of the Tchatur Mahârâdjas, each of whom has 91 sons and is attended by 8 generals and 28 classes of demons. Life lasts there 500 years, but 24 hours there, equal 50 years on earth.

TCHATUR SATYA S'ÂSTRA 四諦論 A philosophical work by Vasuvarman, translated (A. D. 557—569) by Paramârtha.

TCHATURYONI or Karmaya (Singh. Karmaja. Tib. Skye ba bzi) **四生** lit. 4 (modes of) birth. Four modes of entering the course of transmigration, viz., (1.) **胎生** (Tib. Mnal las) from an uterus, as mammalia, (2.) **卵生** (Tib. Sgo na las) from an egg, as birds, (3.) **(濕生** Tib. Drod gser las) from moisture, as fish and insects, (4.) **(化生** Tib. Rdzus to) by transformation, as Bodhisattvas. See also Anupapâdaka.

TCHATUS SATYA SÛTRA 佛說四諦經 Translation (A. D. 25—220) of a portion of the Madhyamâgama.

TCHATVARA SÛRYAS 四日

lit. the 4 suns. The 4 luminaries of the ancient Buddhist church, viz. As'vaghocha, Dêva, Nâgârdjuna and Kumâralabdha.

TCHATVARI SAMGRAHA VA-

STUNI 四攝法 lit. 4 methods of pacification. Four social virtues, viz. (1.) Dana, **布施** almsgiving, (2.) Priyavatchana **愛語** loving speech, (3.) Arthakriya **利行** conduct which benefits (others), and (4.) Samanarthata **同事** co-operation (with and for others).

TCHHANDAKA (Singh. Channa. Burm. Tsanda. Tib. Hdun pa tchan) **闍擇** (or **鐸** or **釋**) **迦** or **車匿** S'âkyamuni's coachman.

TCHHANDÂLA (Tib. Gdol pa) **旃陀** (or **荼**) **羅** explained by **屠利者** lit. butchers, or by **惡人** lit. wicked people, or by **嚴幟** lit. (those who have to carry) a warning flag. The lowest, most despised, caste of India, but admitted to the priesthood in the Buddhist church.

TCHHANDA RIDDHI PÂDA

(Singh. Tchandidhi pada) **欲足** lit. the step of desire. Renunciation of all desire, as the 1st condition of supernatural power. See Riddhipâda.

TCHHATRA PATI v.
Djambudvîpa.

TCHÊKA 磔迦 Ancient
kingdom (near Umrîtsir) in the
Pundjab.

TCHIKDHA 櫛枳多 Ancient
kingdom and city (now Chittore)
in Central India.

TCHIKITSÂ VIDYÂ S'ÂSTRA
醫方明 lit. illustration of
medicine. A treatise on magic
prescriptions, one of the Pañcha
Vidya s'âstras.

TCHÎNA or Mabâ tchîna (Tib.
Rgya nag) 支那 or 指那
or 震旦 or 眞丹 explained
by 思惟 lit. reflection. The
name by which China is referred
to in Buddhist books, since the
Ts'in (秦) dynasty (B. C. 349
—202).

TCHÎNADÊVAGOTRA
指那提婆瞿怛羅
or 漢日天種 lit. the solar
deva of Han descent. The first
king of Khavanda, born, through
the influence of the solar genius,
of a princess of the Han dynasty
(B. C. 206—A. D. 220) on the
way, as bride elect, to Persia.

TCHÎNÂNI 至那你 ex-
plained by 漢持來 lit. brought
from China. The Indian name
for the peach tree.

TCHÎNAPATI 至那僕

底 Ancient kingdom (near La-
hore), whose first kings were said
(A. D. 640) to have come from
China.

TCHÎNARÂDJAPUTRA
至那羅闍弗怛羅 or
漢王子 lit. prince of the Han
(dynasty). Indian name for the
pear tree (as imported from
China).

TCHITRASÊNA 質怛羅
細那 A king of Yakchas.

TCHITTA RIDDHI PÂDA
(Singh. Tchittidipada) 念足
lit. the step of memory. Renun-
ciation of memory, as the 3rd con-
dition of supernatural power. See
Riddhi pâda.

TCHITTA SMRITY
UPASTHÂNA (Singh.
Tchittanupada) 念心生滅
無常 lit. keeping in mind that
birth and death continue inces-
santly. One of the 4 objects of
Smrity upasthâna, recollection of
the transitory character of ex-
istence.

TCHÎVARA 支伐羅 A
dyed, red garment; s. a. Kachâya.

TCHULYA or Tchaula 珠利
耶 Ancient kingdom (N. E. of
Madras), peopled (A. D. 640) by
semi-savage heretics.

TCHUNDA (1.) 周陀 or 大
路邊生 lit. born on the road

side. One of the earliest disciples of S'âkyamuni, to be reborn as Buddha Samanta prabhâsa. (2.)

準 (or 純) 陀 A native of Kus'inagara from whom S'âkyamuni accepted his last meal.

TCHUNDI 準提 (1.) In Brahmanic mythology, a vindictive form of Durga or Parvati. (2.) Among Chinese Buddhists identified with Mârîchi.

TCHUNDÎ DEVÎ DHÂRANÎ. Title of 3 translations, viz., (1.)

佛說七俱胝佛母心大準提陀羅尼經 by Divâkara, A. D. 685, (2.) **佛說七俱胝佛母準提大明陀羅尼經** by Vadjrabodhi, A. D. 720, (3.) **七俱胝佛母所說準提陀羅尼經** by Amoghavadjra, A. D. 618—907.

TEMURTU or Issikol **清池** or **熱海** Mongol name of a lake (400 li N. of Lingshan).

TERMED or Tirmez **坦蜜** Ancient kingdom and city on the Oxus.

TICHYA (Singh. Tissa. Tib. Pd ldan) **至沙** or **帝沙** (1.) An ancient Buddha. (2.) A native of Nâlanda, father of S'âriputra. (3.) A son of S'uklodana.

TICHYA RAKCHITÂ 帝失羅叉 A concubine of As'oka, the rejected lover and therefore enemy of Kuṇâla.

TILADHÂKA or Tilas'âkya **低羅擇 (or 釋) 迦** A monastery (now Thelari, near Gayâ), W. of Nâlanda

TIÑANTA or Tryanta **底產多** Verbs (according to Pāṇini).

TÎRTHAKAS or Tirthyas (Tib. Mustegs tchab) **外道師** lit. heretical teachers. (1.) General designation of Brahmanic and other non-Buddhist ascetics. (2.) Brahmanic enemies of S'âkyamuni, and especially the following six (**外道六師**), Puraṇa Kâs'yapa, Maskarin, Saṃdjayin, Adjita Kes'akambala, Kakuda Kâtyâyana, and Nirgrantha. Hiuen-tsang met (A. D. 640) a sect of Tirthyas, who practised austere asceticism, worshipped Kchuna and used magic spells for healing the sick.

TOKSUN 篤進 A city in Mongolia.

TRAIDHATUKÊ 三界第一 The circumference of the Trâilokya.

TRAILOKYA or Trilokya (Siam. Traiphum. Tib. Khamsgsum) **得羅盧迦** or **三界** lit. 3 regions, or **三有** lit. 3 classes of

beings. In imitation of the Brahmanic Bhuvanatraya (4 worlds), the Buddhists divide every universe into 3 regions, but substitute for the physical categories (Bhur or earth, Bhuvah or heaven, and Svar or atmosphere) of the Brahman, the ethical categories of desire, form and formlessness. Particulars see under Kâmadhâtu, Rûpadhâtu, and Arûpadhâtu.

TRAILOKYA VIKRAMIN 越

三界菩薩 Name of a fictitious Bodhisattva.

TRAIYASTRIMS'AS (Pâli. Tavatinsa. Singh. Tavutisa. Siam. Davadung. Tib. Sum tchu rtas

gsum) 多羅夜登陵舍

or 怛利夜登陵奢 or

怛利耶怛利奢 or 怛利

天 or 三十三天 lit. 33

dêvas, or the heaven of 33 (cities or beings). (1.) The 33 ancient gods of the Vêdas, viz. 8 Vasus, 11 Rudras, 12 Âdityas and 2 As'vins. (2.) Indra with 32 worthies who were his friends in a former djâtaka, when he was 橋尸迦

Kaus'ika, all having been reborn on the summit of Mêru. (3.) The heaven of Indra (s.a. the Svarga of Brahmanism), situated between the 4 peaks of Mêru. It consists of 32 cities of dêvas, (8 of which are located on each of the 4 corners of Mêru) and of the capital 善見

城 (Sudassana or Umravati), where, in the palace Vaiayanta

禪延 or 毗闍 (or 禪) 延

Indra (having 1000 heads, 1000 eyes and 4 arms grasping the Vadjra) revels with Sakchi and 119,000 concubines, and receives monthly the reports of the Tchatur Mahârâdjas. (Chinese books frequently identify or confound this heaven with Tutchita (q.v.)

TRICHNÂ (Singh. Trisnâwa. Tib. Sredma) 愛 lit. love. Pure love; the 4th Nidâna.

TRIDJÑÂNA 三慧 Three modes of knowledge, viz. belief, hearing and practice.

TRIDJÑÂNA SÛTRA 三慧經 Title of a translation, A.D. 397—439.

TRIKÂYA (Tib. Skugsum) 三身 lit.

3 bodies, or threefold embodiment.

(1.) Three representations of Buddha, viz. his statue, his teachings, and his stûpa (q. v.) (2.) The historical Buddha, as uniting in himself 3 bodily qualities, see Dharmakâya, Sambhogakâya and Nirmanakâya. (3.) Buddha, as having passed through, and still existing in, 3 forms or persons, viz. (a.) as 釋迦牟尼千

百億化身 "S'âkyamuni (or earthly Buddha, endowed with the) Nirmanakâya (which passed through) 100,000 kotis of

transformations" (on earth); (b.) as 盧舍那圖滿報身 "Lochana (or heavenly Dhyâni Bodhisattva, endowed with the) Sambhoga kâya of absolute completeness" (in Dhyâna); (c.) as 毗盧庶那清淨法身 "Vairochana (or Dhyâni Buddha, endowed with the) Dharmakâya of absolute purity" (in Nirvâṇa). In speaking of Buddha as now combining the foregoing (historically arranged) persons or forms of existence, the order here given is, of course, reversed. As to how this doctrine arose, we can only guess. Primitive Buddhism (in China) distinguished a material, visible and perishable body (色身 or rūpa kâya) and an immaterial, invisible and immortal body (法身 or dharma kâya), as attributes of human existence. This dichotomism—probably taught by Sâkyamuni himself—was even afterwards retained in characterizing the nature of ordinary human beings. But in later ages, when the combined influence of Shivaism, which ascribed to Shiva a threefold body (Dharmakâya, Sambhogakâya and Nirmana kâya) and Brahminism, with its Trimurti (of Brahma, Vishnu and Shiva), gave rise to the Buddhist dogma of a Triratna (Buddha, Dharma and Saṃgha), trichotomism was

taught with regard to the nature of all Buddhas. Bodhi 覺 being the characteristic of a Buddha, a distinction was now made of "essential Bodhi" 覺性 as the attribute of the Dharmakâya, "reflected Bodhi" 覺相 as the attribute of the Sambhoga kâya, and "practical Bodhi" 覺用 as the attribute of the Nirmana kâya; and Buddha, combining in himself these 3 conditions of existence, was said to be living, at the same time, in 3 different spheres, viz. (1.) as "having essentially entered Nirvâṇa," being as such a Dhyâni Buddha, living in Arûpadhâtu in the Dharmakâya state of essential Bodhi, (2.) as "living in reflex in Rûpa dhâtu" and being, as such, in the intermediate degree of a Dhyâni Bodhisattva in the Sambhoga kâya state of reflected Bodhi, and (3.) as "living practically in Kâmadhâtu," in the elementary degree of a Manuchi Buddha in the Nirmana kâya state of practical Bodhi. In each of these 3 forms of existence, Buddha has a peculiar mode of existence, viz., (1.) absolute purity as Dhyâni Buddha, (2.) absolute completeness as Dhyâni Bodhisattva, and (3.) numberless transformations as Manuchi Buddha. Likewise also Buddha's influence has a different sphere in

each of these 3 forms of existence, viz., (1) as Dhyâni Buddha he rules in the "domain of the spiritual" (4th Buddha kehêtra), (2.) as Dhyâni Bodhisattva he rules in the "domain of success" (3rd Buddha kehêtra), and (3.) as "Manuchi Buddha he rules in the domain of mixed qualities" (1st and 2nd Buddhakehêtra). There is clearly the idea of a unity in trinity underlying these distinctions and thus the dogmas of the Trailokya, Trikâya and the Triratna (q. v.) are interlinked, as the subjoined synoptic table shews in detail.

TRIPITAKA (Pâli. Pitakattaya. Singh. Tanpitaka. Tib. Sde snod gsum. Mong. Gourban aimak saba) 三藏 lit. 3 collections. The three divisions (in imitation of the Brahmanic distinction of Mantras, Brahmanas and Sûtras) of the Buddhist canon, viz., (1.) doctrinal books, v. Sûtras, (2.) works on ecclesiastical discipline, v. Vinaya, and (3.) philosophical works, v. Abhidharma. Chinese Buddhists added a fourth class of miscellaneous, canonical works (v. Samyukta pitaka). The principal Chinese editions of the complete Buddhist canon are the 南藏 Southern collection, Nanking, A. D. 1363—1398, and the 北藏 Northern collection, Peking, A. D. 1403—1424.

Synoptical Scheme of the Triratna, Trikâya and Trailokya.

Buddha	Saṃgha	Dharma
Practical Bodhi	Reflected Bodhi	Essential Bodhi
S'akyamuni	Lochanā	Vairocana
Manuchi Buddha	Dhyâni Bodhisattva	Dhyâni Buddha
Nirmanakâya	Sambhogakâya	Dharmakâya
Transformations	Completeness	Purity
1st and 2nd Buddhakehêtra	3rd Buddhakehêtra	4th Buddhakehêtra
Kâmadhātu	Rûpadhātu	Ârûpadhātu

TRIRATNA or Ratnatraya (Siam. Ratanatrai. Tib. Dkon mtchog gsum) 三寶 lit. the 3 precious ones, explained by 佛寶法寶僧寶 lit. the preciousness of Buddha, the law and the priesthood, or by 佛陀 or 勃塔耶 Buddha, 達摩 or 達而麻耶 Dharma, and 僧伽 or 桑渴耶 Saṃgha. Triratna signifies the doctrine of a trinity, which, peculiar to Northern Buddhism, has its root in the Tris'araṇa (q. v.), common among Southern and Northern Buddhists. Under the combined influence of Brahmanism which taught a Trimurti (Brahma, Vishnu and Shiva) and of the later Mahâyâna philosophy which taught the doctrine of the Trikâya (q. v.), Northern Buddhists in Tibet and China ascribed to one living personality the attributes of the three constituents (Tris'araṇa) of their faith, viz. Buddha, Dharma and Saṃgha, considering "Bodhi" as the common characteristic of the historic Buddha, of the law which he taught and of the corporate priesthood which now represents both. Accordingly they viewed S'âkyamuni Buddha as personified Bodhi (覺性), Dharma as reflected Bodhi (覺相), and Saṃgha as practical Bodhi (覺用). The Tantra

School (A. D. 500) then spoke of these three as united in one (the Dhyâni or Nirvâṇa form of S'âkyamuni). This School was particularly influenced by Nepaulese Buddhism and by its doctrine of a triple existence of each Buddha as Nirvâṇa Buddha, Dhyâni Buddha and Manuchi Buddha. Accordingly S'âkyamuni was now simply spoken of as personified Bodhi, i.e. as "Buddha," but as one, who in passing from this world, left behind him the reflex of his Bodhi in "Saṃgha" i.e. in the corporate existence of the Buddhist church as represented by the priesthood whilst he is now living in Nirvâṇa as the perpetual fountain source of "Dharma" i.e. the doctrines of Buddhism. Thus Buddha, Saṃgha and Dharma were viewed synthetically as three progressive stages in the development of Bodhi through the person of Buddha, to whom separate names were given corresponding to these stages, viz. S'âkyamuni corresponding with Buddha, Lochana corresponding with Saṃgha, and Vairochana corresponding with Dharma (see under Trikâya). Next came atheistic philosophy which dealt with this dogma of a Triratna analytically, placing Dharma in the first rank as the first element in the trinity from which the others proceeded by evolution. According to these philosophical Schools, "Dharma" is not a person, but an

unconditioned and underived entity, combining in itself the spiritual and material principles of the universe, whilst from Dharma proceeded, by emanation, "Buddha" as the creative energy which produced, in conjunction with Dharma, the third factor in the trinity, viz. "Saṃgha," which is the comprehensive sum total of all real life. Thus the dogma of a Triratna, originating from three primitive articles of faith, and at one time culminating in the conception of three persons, a trinity in unity, has degenerated into a metaphysical theory of the evolution of three abstract principles. The common people, however, know nothing of this philosophical Triratna, but worship a triad of statues, representing either Amitabha with Avalokitês'vara and Mahasthama, or S'âkyamuni with Avalokites'vara and Maitreya, and calling the latter triad, "the Buddha of the past, present and future."

TRIRATNÂRYA 三寶尊

An Indian Bodhisattva, author of a commentary on the **佛母般若波羅蜜多圓集要義論** Buddha mâtrika pradjñâpâramitâ mahârtha saṃghiti s'âstra by Mahâdignâga.

TRIS'AMBARA NIRDÊS'A

三律儀會 The first sûtra of the Mahâratnakûṭa collection;

a translation (A. D. 618—907) by Bodhirutchi.

TRIS'ARANA (Pâli. Saranagamana. Burm. Tharanagon. Tib. Mtchio gsum) **三歸** lit 3 refuges. The ancient Buddhist formula fidei, viz. (1.) **歸依佛** lit I take refuge in Buddha, (2.) **歸依法** I take refuge in Dharma, and (3.) **歸依僧** I take refuge in Saṃgha. Out of these articles of faith, the dogma of the Triratna (q. v.) may have arisen.

TRIVIDHA DVÂRA 三門

or **三業** lit. 3 gates or professions (sc. body, mouth and mind). Purity of body, of speech and of thought. See S'îla.

TRIVIDYÂ 三明 (智) lit.

3 clear (conceptions). Three elementary axioms, viz. (1.) **Anitya 無常** lit. impermanency (of all existence), (2.) **Dukha, 苦** lit. misery (as the lot of all beings), (3.) **Anâtmâ 身如泡沫** lit. bodily existence as unreal as a bubble.

TRIYÂNA (Siam. Trai pidok)

三乘 or **三車之教** or **三乘法門** (1.) Three vehicles (sc. across Saṃsâra into Nirvâna), (a.) sheep, i.e. S'ravakas (b.) deer, i.e. Pratyêka Buddhas, (c.) oxen, i.e. Bodhisattvas; salvation by

three successive degrees of saintship. (2.) The three principal Schools of Buddhism, viz the Mahâyâna, Hinâyâna and Madhyimâyâna Schools.

TSÂUKÛTA 漕矩吒 Ancient (Arachotos) kingdom in N. W. India (near Ghuznee).

TUCHITA (Singh. Tusita. Burm. Toccita. Siam. Dusit. Tib. Dga ldan. Mong. Tegiiis bajasseno langtu) **兜率陀** or **兜術** (陀) or **兜師** (or **駛** or **史**) **多** or **覩史多** (or 陀) explained by **喜樂** lit. joyful, or by **聚集** lit. assembly. The 4th Devaloka, where all Bodhisattvas are reborn before finally appearing on earth as Buddha. Maitreya resides there, but is, like all other Bodhisattvas, now in Tachita, already engaged in promoting Buddhism, and occasionally appears on earth by the Anupadaka birth. Life lasts in Tuchita-400 years, 24 hours being equal to 400 years on earth.

TUKHÂRA 兜佉勒 or **覩貨羅** or **月支國** lit. the kingdom of the Yueh-chi (Getae). (1.) The region around Badakchan. (2.) The Tochari Tartars. See Kanichka.

TYÂGÎHRADA or **Djivakahrada** **烈士池** lit. the hero's lake. A lake near Mrigadava.

U.

UCHNÎCHA (Tib. Gtsug tor or Thor tchog) **烏** (or **鬱**) **失** (or **瑟**) **尼沙** or **烏瑟膩沙** explained by **肉髻** lit. a coiffure of flesh or by **佛頂骨** lit. Buddhôchnicha (q.v.), with the note "a fleshy protuberance on Buddha's cranium, forming a natural hairtuft." Originally a conical or flame-shaped hairtuft on the crown of a Buddha, in later ages represented as a fleshy excrescence on the skull itself; one of the 23 Lakshanas. See Sarvadurgati, etc.

UDĀ or **Utkala** or **Udradesa** **烏荼** Ancient kingdom (now Orissa) in India.

UDAGAYANA **北行** lit. (the sun) moving northwards. See under Sûrya.

UDĀKHĀṆḌĀ **烏鐸迦漢荼** Ancient capital (Embolina, now Ohind N. E. of Attok) of Gandhâra.

UDĀNA **鬱** (or **優**) **陀那** or **烏枕南** explained by **無問自說** lit. (unasked) impromptue discourses. Sûtras, differing in form from ordinary Sûtras (in which the subject matter is introduced by a question addressed to Buddha).

UDAYANA RÂDJA (Tib. Htch

arpo) 烏陀延那 or 優填 or 出愛王 A king of Kâus'ambi, entitled 弗少王 Vatsarâdja, said to have had the first statue of Buddha made. But see under Prasenadjit and S'âkyamuni.

UDAYANA VATSARÂDJA PARIPRITCHCHÂ. Title of 3 translations, viz. (1) 佛說優填王經 A. D. 265-316, (2.) 優陀延王會 by Bodhirutchi, A. D. 618-907, and (3.) 佛說大乘日子所王問經.

UDÂYI or Udayibhadra 優陀夷 or 出現 lit. (born when) the sun shone forth. (1.) A disciple of S'âkyamuni, to be reborn as Buddha Samantaprabhâsa. (2.) A son of Adjâtas'atru, also called Siṃha.

UDITA 烏地多 A king in N India, who patronized Hiuent-sang (A. D. 640).

UDJDJAYANA. or Ujdjayini 優禪尼 or 烏闍衍那 Ancient kingdom and city (Ozene, now Oujein) in W. India.

UDJDJAYANTA 有善多 A mountain (with a monastery) in Surâchṭra.

UDJIKAN v. Hudjikan.

UDYÂNA or Udjyâna 烏耆延那 or 烏杖烏 or 烏

(孫)場 or 烏菴 (or 長) explained by 苑 lit (a country of) parks. Ancient kingdom (Suas-tene) in N. W. India, along the S'ubhavastu. Some identify it with Urdhastâna.

UDRA RÂMA PUTRA or Udraka or Rudraka (Tib. Rangs byed kyi bu Lhag spyod) 鬱陀羅摩子 or 鬱頭藍子 lit. Udra the son of Rama. A Brahman, for a time teacher of S'âkyamuni.

UDUMBARA 優曇鉢羅 or Nila udumbara 尼羅優曇鉢羅 explained by 靈瑞 lit. a supernatural omen. (1.) The Ficus glomerata, symbol of Buddha because "it flowers but once in 3000 years," sometimes confounded with Panasa. (2.) A lotus of fabulous size.

UIGURS 僞彝 or 僞胡 The Turkish tribe of 高車 or 高昌 Kao-chang, settled (A. D. 649) near Turfan, then (A. D. 750) divided into 2 branches (Abbulgasi and Tokus Uigurs) which (A.D. 1000) invaded Tangut but were driven westward by Chinghis Khan. He adopted their alphabet (probably of Nestorian origin), which was eventually used to translate (A.D. 1294) the whole Buddhist canon from Sanskrit and Tibetan texts.

ULAG 烏落 A Tibetan (or Uigur)

term for compulsory post (socage) service, supply of porters and beasts of burden for travelling officials and priests (in Mongolia and Tibet).

ULLAMBANA 烏藍婆

(拏) explained by 倒懸 lit.

hung up by the heels (?), or 孟

蘭 or 孟蘭盆 explained by

貯食之器 lit. a utensil to

pile up (offerings of) food. The

festival of all souls (醮) as now

held in China annually during

the 7th moon, when Buddhist

(and Taoist) priests read masses

to release the souls of those who

died on land or sea from purga-

tory, scatter rice to feed Prêtas,

consecrate domestic ancestral shrines,

burn paper clothes, on the

beach or in boats, for the benefit

of those who were drowned (燒

衣節), and recite Yoga Tan-

tras (such as are collected in the

瑜伽集要頌口食儀

translated by Amoghavadjra, (A.

D. 746—771) accompanied by

magic fingerplay (Mudrâ) to com-

fort ancestral spirits of seven

generations in purgatory (Nāra-

ka), in temporary sheds in which

statues of the popular Buddhist

deities, groups of statuettes re-

presenting scenes from Chinese

history, dwarf plants, silk fes-

brought together in a sort of annual religious exhibition, enlivened by music and fire works, the principal ceremonies being performed at midnight (especially on the 15th day of the 7th moon). The expenses of the priests and the exhibition are defrayed by local associations (孟蘭勝會) levying contributions on every shop and household, the whole performance being supposed to exorcize the evil spirits which otherwise would work financial and sanitary ruin in the neighbourhood, besides giving every individual an opportunity of obtaining the intercessory prayers of the priests for the benefit of his own deceased ancestors or relatives. The similarity which exists between these ceremonies and the ancient (and modern) Gtorma "strewing oblations" of Tibet is so great, that it is probable that the Chinese ceremonial is the Tibetan Gtorma ritual engrafted upon Confucian ancestral worship. This agrees with the known fact that a native of Tukhâra, Dharmaraksha (A.D. 265—316), introduced in China and translated the Ullambana Sûtra 佛說孟蘭盆經 which gives to the whole ceremonial the (forged) authority of S'âkyamuni, and supports it by the alleged experiences of his principal disciples, Ananda

being said to have appeased Prêtas by food offerings presented to Buddha and Saṃgha, and Mâudgalyâna to have brought back his mother who had been reborn in hell as a Prêta. Although introduced in China in the 3rd century, this ceremonial was popularized only through Amoghavadjra (A.D. 732) and the popular influence of the Yogâchârya School. The whole theory, with its ideas of intercessory prayers, priestly litanies and requiems, and ancestral worship, is entirely foreign to ancient and Southern Buddhism.

ULLAṂGHA 鬱 罽 迦 or 鬱伽 A native of India, author of 2 philosophical works, viz. 緣生論 Nidâna s'âstra, translated (A. D. 607) by Dharmagupta, and 大乘緣生論 Mahâyâna nidâna s'âstra, translated (A. D. 746—771) by Amoghavadjra.

UMA s. a. Durga.

UNÂDI 唄 (or 温) 那地 A class of poems composed of 2500 s'lokas.

UPÂDÂNA 取 lit. grasp. Clinging to life as long as possible; the 4th of the 12 Nidânas.

UPADES'A 烏 (or 鄔) 波 第 (or 提) 樂 or 優 波 提 舍 or 論 議 lit. s'âstras and discussions. (1.) Dogmatic treatises

(s'âstras), a section of the canon, s.a. Abhidharma piṭaka. (2.) Another name for Tantras, as text books of the Yogâchârya.

UPADHYÂYA 烏 波 陀 耶 or 有 波 第 耶 夜 or 和 闍 or 和 闍 or 和 尚 explained by 親 教 師 lit. self-taught teacher, or by 知 有 罪 無 罪 lit. one who knows sinfulness from sinlessness, or by 近 誦 lit. one who reads (the canon) near (to his superior), with the note, "in India the vernacular term for Upadhyâya is 殞 社 (Munshée ?), in Kustana and Kashgar they say 鶻 社 (hwah-she) and from the latter term are derived the Chinese synonymes 和 闍 (hwo-she) and 和 尚 (hwo-shang)." Upadhyâya was originally the designation, in India, of those who teach only a part of the Vedas, the Vedangas. Adopted by Buddhists of Central Asia, the term Upadhyâya signified the ecclesiastics of the older ritual, in distinction from both Lamas and Bon-po or Bonzes (adherents of the indigenous religion of Tibet, corresponding with the Tauists 道 師 of China). In China, the term 和 尚 was first used as a synonyme for 法 師 i. e. Buddhist(not Tauist)ecclesiastics,

engaged in popular teaching (whether belonging to the Lotus School 蓮宗, or to the Tien-t'ai School 天台八教, or to the Avatamsaka School 華嚴部), in distinction from ecclesiastics of the Vinaya School 律師 and of the Dhyâna School 禪師. The term Upadhâya (Tib. Mkhan po) is now-a-days, and specially in Tibet, also a designation of the abbot of a monastery, but in popular parlance it signifies in China simply a Buddhist ecclesiastic (of any rank whatsoever) as distinguished from a Taoist priest or from a Confucian scholar.

UPADJITA v. Upas'ânta.

UPAGARUDA 愛波迦婁荼
A fabulous bird. See Garuda.

UPAGUPTA (Tib. Oye sbas)
烏 (or 鄔) 波闍多 or 優波掘多 explained by 近護 lit. near protection. The fourth patriarch, a native of 吒利 (Pāṭaliputra?), a S'ûdra by birth, personal conqueror of Mara; laboured at Mathura; died B.C. 741 (or 335).

UPĀLI (Tib. Nye var khor. Mong. Tchikola Aktchi) 優波離 A disciple of S'âkyamuni, a S'ûdra by birth, a barber, to whom Buddha gave the title 持戒 "sup-porter of the Vinaya," one of the

3 Sthaviras of the 1st synod (B. C. 543), one of the reputed compilers of the Vinaya.

UPĀNANDA (Tib. Nye dgah vo)
烏波難陀 or 跋難陀
(1.) An Arhat, disciple of S'âkyamuni. (2.) A Nāga king.

UPĀSAKA (Singh. Upasika. Tib. Dge snen. Ming. Ubaschi) 烏波索 (or 娑) 迦 or 烏婆塞 or 近侍 lit. close attendant, or 信事男 or 近事男 lit. male devotees. Lay-members of the Buddhist church who, without entering upon monastic life, vow to keep the principal commandments. If females, they are called Upāsikā. (Singh. Upasikawa. Tib. Dge snen ma. Mang. Ubaschanza) 烏波斯 (or (or 賜) 迦 or 優波夷 explained by 近事女 or 近善女 lit. female devotees.

UPAS'ĀNTA or Upadjita 優波扇多 or 法勝 (Dharmad-jina?). A native of India, author of the Abhidharma hridaya s'āstra (q.v.), translated (A. D. 391) by Saṃghadêva, with a commentary 法勝阿毗曇心論, translated (A.D. 563) by Narendrayas'as.

UPASĒNA 額鞞 A military title, like As'vadjit.

UPASTHÂNA (Pâli. Patthâna, Singh. Passana) 處 lit. condition, dwelling. See Smṛity upasthâna.

UPAS'ÛNYA 月婆首那 or 高空 A prince of Udjdjayana. who came to China A. D. 538—541, and translated several works.

UPATICHYA (Pâli. Upatissa. Tib. Nergyal) 優婆室 (or 底) 沙 (1.) Another name for S'âriputra. (2.) A native of India, author of the Vimokchamarga s'âstra 解脫道論, translated (A. D. 505) by Saṃghapâla.

UPÂYA or Upâya kâus'alya 方便度 lit. salvation by (proper) means. The knowledge and use of the proper means of salvation; the 7th of the 10 Pâramitâs.

UPECKCHÂ 優畢叉 or 捨 lit. renunciation. A state of absolute indifference, attained by renouncing any exercise of mental faculties.

UPOCHANA v. Pochadha.

URAGASÂRA s.a. Tchandanêva.

URAS'I 烏刺尸 Ancient province (Ounastene) of Cashmere (the modern district of Rash, W. of Muzafarabad).

URDDHASTHÂNA or Vardhassthâna 佛栗持薩儼那 Ancient kingdom (Ortospana) and city (now the Bala Hisar of Cabul).

URNA (Tib. Mdzod spu) 眉間白毛 lit. white hair between the eye brows. A circle of hair (issuing rays of light illumining every universe) between the eye-brows of a Buddha; one of the 32 Lakṣaṇas.

URUVILVÂ (Singh. Uruwelaya) 苦行林 lit. forest of painful practices, or 木瓜林 lit. papaya forest. A place near Gayâ, where S'âkyamuni practised austere asceticism for years.

URUVILVÂ KÂSYAPA 優樓 (or 盧) 頻螺迦葉波 One of the principal disciples of S'âkyamuni, so called either because he practised asceticism in Uruvilvâ or because he had on his breast a mark resembling the papaya (v. Uruvilvâ) fruit. He is to re-appear as Buddha Samantaprabhâsa.

UTCHTCHASAYANÂ MAHÂSAYANÂ 不坐高廣大壯 lit. not to sit on a high, broad and large couch. The 9th of the S'ikchâpada.

UTKALA s.a. Uḍa.

UTKATUKÂSANA (Tib. Skyil mo krung) 結跏趺坐 lit. sitting cross-legged (on the hams), with the note "so that body and soul remain motionless." The orthodox posture of ascetics, best adapted for meditation, viz. sitting one's hams so that the

feet are not seen, or so that the soles are turned upwards.

UTPALA 鬱 (or 優) 鉢羅 or 盪鉢 or Nila utpala 尼羅

烏 (or 漚) 鉢羅 explained by 青蓮花 lit. blue lotus, or 黛花 lit. dark (blue) flower.

(1.) One of the 8 large cold hells (Nâraka), where the cold causes the skin to burst, till it seems covered as with lotus buds. (2.)

One of the 10 hot Lokantarika hells (Nâraka), where the flames resemble numberless lotus flowers.

UTTARA 盪咄羅 or 上 lit. superior. An Arha' f Tchulya, a disciple of Dêva.

UTTARÂCHÂDHÂ 盪咄羅頽沙茶 The month of S'âkyamuni's conception (14th day of 4th moon to 15th day of 5th moon).

UTTARAKURU or Kurudvîpa (Singh. Uturakura. Siam. Udorakaro thavib. Tib. Byang gyi sgra mi snan. Mong. Moh dohtou) 鬱怛 (or 多) 羅拘

(or 究) 樓 (or 留) or 鬱怛羅越 or 鬱單越 or 盪

怛羅句 (or 拘) 盧 (or 羅) or 烏苔羅孤羅尼 or

俱盧州 explained by 高上 lit. higher than any (other con-

continent), or 勝州 lit. the superior continent. (1.) The northern of the 4 continents around the Mêru, square in shape, inhabited by square-faced people. (2.) The dwelling of gods and saints in Brahmanic cosmology.

UTTARÂSAMĠGHÂṬI 鬱 (or 郁) 多羅僧伽 or 漚 (or 郁) 多羅僧 explained by 衣著上 lit. overcoat, or by 覆左肩衣 lit. a robe flung over the left shoulder (sc. leaving right arm and breast free). Part of a priest's ornate, also called Saṃkakchika (Mong. jeke majak) 僧脚崎 or 僧祇支 or 僧脚差 or 僧瓶. See also Kachâya and Saṃghâṭi.

UTTARAS'ÂILÂH 鬱多世羅部 or 北山部 The so-called School of the northern mountain.

UTTARASÊNA 盪怛羅犀那 or 上軍 lit. superior army. A king of Udyâna, who obtained some of Buddha's s'arirâs.

V.

VÂCHPA (Pâli. Wappa. Tib. Rlangs pa) 婆沙波 or 婆

敷 or Das'abala kâs'yapa 十九

迦葉 One of the first 5 disciples of S'âkyamuni.

V A D I or Vati 伐地 Ancient kingdom and city (now Betik) on the Oxus.

V A D J R A (Tib. Rdo rje. Mong. Ortschir) 伐 (or 跋) 闍羅 or 跋折羅 or 金剛杵 lit. the diamond club. (1.) The sceptre of Indra, as god of thunder and lightning, with which he slays the enemies of Buddhism. (3.) The ritual sceptre of priests, exorcists and sorcerers, held and moved about in different directions during prayer, as the symbol of supernatural power. (4.) The emblem of Buddha's power over evil (金剛喻佛性). (5.) A Nirgrantha, who foretold Hiuentasang's return to China.

VADJRA BHAIRAVA TANTRA KŖOTA TATTVARÂDJA 佛說妙吉祥瑜伽大教金剛部羅縛輪觀想成就儀軌經 Title of a Yoga Tantra, translated A. D. 982—1,001.

V A D J R A B O D H I 跋日羅菩提 or 金剛智 lit. wisdom of the Vadjra. A Brahman of Malaya (A.D. 719).

VADJRA GANDHA 金剛香 A fictitious Bodhisattva.

VADJRA GARBHARATNA RÂDJATANTRA 最上

大乘金剛大教寶王經

Title of a translation (A. D. 746—771) by Dharmadêva.

VADJRA KUMÂRA TANTRA 聖迦柅忿怒金剛童子菩薩成就儀軌經 Title of a translation (A. D. 746—771) by Amogha vadjra.

V A D J R A M A N D A D H Â R A N Î. Title of 2 translations, viz. (1.) 金剛上味陀羅尼經 by Buddhas'anta, A. D. 386—534, and (2.) 金剛場陀羅尼經 by Dñânagapta, A. D. 487.

V A D J R A P Â N I or Vadjradhara (Tib. Lag na rdo rje, or Phyag rdor. Mong. Utschir bani) 幹資羅巴尼 or 跋闍羅波膩 or 和夷羅汩閱义 explained by 手執金剛杵 lit. the holder of the vadjra, or by 密跡金剛菩薩 lit. guhyapada bodhisattva (a noted wrestler). (1.) Indra (q v.), who, in a former djâtaka, as a son of a Tchakravartti, took an oath to defend Buddhism, and was then reborn as king of the Yakchas, in which capacity he holds the vadjra ready to crush every enemy of Buddhism. (2.) Mandjus'ri, as the Dhyâni Bodhisattva (i. e. the spiritual son, or reflex existing in the world of forms), of the Dharma kâya form of existence

(see under Trikâya) of the Dhyâni Buddha Akchobhya. (3.) A popular deity, the terror of all enemies of Buddhist believers, specially worshipped in exorcisms and sorcery, by followers of the Yogâtcchârya School.

VADJRA SAMÂDHI 金剛三昧 A degree of Samâdhi.

VADJRA SAMBHAVE 幹資羅三葩微 or Vadjra dbhave 幹資魯貳葩微 Thou who art originated in (or hast existence from) the vadjra. An exclamation, addressed to Bud-dhas in prayer.

VADJRÂSANA s.a. Budhimandâ.

VADJRASATTVA (Tib. Bha rdje sems dpar snang) 幹資羅薩埵 A fictitious Bodhisattva, who became the 6th Dhyâni Buddha of the Yogâtcchârya School.

VADJRAS'EKHARA VIMÂNA SARVA YOGAYOGI SÛTRA 金剛峰樓閣一切瑜伽瑜祇經 Title of translation (A.D. 723—730) by Vadjra bodhi.

VADJRASÛKI S'ÂSTRA 金乘針論 Title of a translation (A. D. 973—981) by Dharmadêva.

VADJRÂTCCHÂRYA 金剛上師 lit. superior master of the vadjra. Epithet of leaders of the Yogâtcchârya School.

V A D J R A TCHTCHĒDIKÂ PRADJÑÂPÂRAMITÂ. Title of 3 translations (of a portion of the Mahâpradjñâpâramitâ), viz. (1.)

金剛般若波羅蜜經 by Kumâradjîva, A.D. 384—417, also by Bodhirutchi, A. D. 509, and by Para mârtha, A.D. 592, (2.)

能斷金剛般若波羅蜜經 by Hiuentasang, A.D. 648, and again A.D. 603 by another, (3.)

金剛能斷般若波羅蜜經 by Dharmagupta, A.D. 589—918.

VADJRODBHAVE v. Vadjra sambhave.

VAIBHÂCHIKAS 毗婆沙論師 lit. masters of the Vibhâcha s'âstra. A School of philosophers who held that mental concepts are formed through direct contact (denied by the Sâutrântikas) between the mind and the external objects. See Sarvâstivâdâha.

VÂIDÊHÎ (Tib. Lus hphags) 實提希 or 提希 or 思惟 lit. thought. The wife of Bimbisâra, mother of Adjâtas'atru, also called S'ribhadrâ.

V Â I D U R Y A (Tib. Dkarpo or Sngon po) 毗頭利 or 鞞稠利夜 or 吠瑠璃耶 or (毗)瑠璃 (1.) Lapis lazuli, described as a green, incombustible, gem. (2.) A mountain near Vârâṇas'î.

V A I H Â R A (Pāli. Vibhara)
賓波羅窟 A cavern temple
 (Baibhargiri) near Rādjagriha,
 where Buddha engaged in medita-
 tion.

V A I P U L Y A **毗富羅**
 One of the 10 fabulous mountains.

V A I P U L Y A or Mahāvaipulya
 sūtras **毗佛畧** or **方等**
 or **廣方** or **無量義經**
 lit. sūtras of unlimited meaning.
 A class of sūtras, viz. amplified
 and diffuse editions (of later
 date), first introduced in China
 (A. D. 266–317) by Dharma-
 rakcha.

V A I R Â T A **般里夜多羅**
 Ancient kingdom and city (now
 Beerat) in India.

VAIROTCHANA (Tib. Rnam par
 snang mdzad) **毗盧遮** (or **折**)
那 explained by **遍照** lit. all
 illumining. (1.) The highest of
 the Trikāya (q. v.), correspond-
 ing with Dharma in the Triratna
 (q. v.), the personification of es-
 sential bodhi and absolute purity,
 who lives in the 4th Buddhak-
 chetra or Ārupa dhātu as the first
 of the 5 Dhyāni Buddhas, having
 for his Dhyāni Bodhisattva (or
 reflex in the world of form)
 Samantabhadra. (2.) A S'ram-
 āṇa of Cashmere (contemporary
 of Padma sambhava) who intro-
 duced Buddhism in Kustana and
 laboured in Tibet as one of the

great translators (Lo tsa ba tchen
 po) of the canon.

VAIROTCHANA RAS'MI PRA-
TIMANDITA **淨光莊嚴**
 (1.) A fabulous universe (v.
 Kamaladala). (2.) The fabulous
 realm of S'ubhavyuha and Djal-
 adhara gardjita.

VAIROTCHANA RAS'MI PRA-
TIMANDITA DHVADJA **光**
照莊嚴相 A Bodhisattva,
 disciple of S'ākyamuni. See also
 Vimaladattā.

V A I S' A K A **鞞索迦** Ancient
 kingdom in India, probably the
 region near Biswah in Oude.

V A I S' Â K H A or Vis'ākha matri
 (Pāli. Wisākhā matawi. Singh.
 Wisakha) **鞞索迦** or **鼻奢**
佉 or **毗舍佉母** The wife
 of Anathapiṇḍika, so called be-
 cause born in the month Vāis'ākha
吠舍佉 (2nd month in spring,
 15th day of 2nd moon to 16th
 day of 3rd moon). She built a
 vihāra for Sā'kyamuni, and be-
 came "mother" superioress of a
 number of Upāsikās.

V A I S' Â K H Y A **毗舍佉**
 A S'ramaṇa of India, author of a
 work on the (Mūlasarvāstivāda)
 vinaya.

V A I S' Â L Î (Pali. Vesaliya. Singh.
 Wisala. Tib. Spong byed. Mong.
 Utu) **毗舍離** or **吠舍釐**
 or **維耶離** or **鞞奢隸夜**

Ancient republic (v. Litchhavis) and city (near Bassahar, N. of Patna), where the 2nd synod (B. C. 443) was held.

VAIS'ECHIKA (Tib. Bye brag pa) 韓思迦 or 衛世師 or 勝宗 lit. School of conquerors, explained by 勝論外道 lit. heretics who defeated the (adherents of the) s'âstras. An atomistic School (founded by Kanâda). It taught, like the Sâṃkhya philosophy, a dualism of an endless number of souls and a fixed number of material principles, by the interaction of which, without a directing unity, cosmic evolution proceeds and it occupied itself, like the orthodox Nyāya philosophy, chiefly with the theory of knowledge, but it differed from both by distinguishing 6 categories or objects of cognition, 六諦, viz. substance, quality, activity, species, distinction and correlation, and 9 substances (possessed of qualities), 九陰, viz. the 5 elements, time and space, spirit (manas) and soul (atma).

VAIS'RAMANA or Vais'ramaṇa or Dhanada (Singh. Wesamuna. Siam. Vetsuvan. Tib. Rnam thos kyi bu. Mong. Bisman tegri) 韓舍羅婆拏 or 韓室羅憊囊 or 毗沙門 or 毗捨明 explained by 遍聞

or 普聞 or 多聞 lit. universal (or varied) hearing; or Kuvêra 俱乞羅 explained by 財神 lit. the god of riches. (1.) The god of riches (Kuvêra) of ancient Brahmanism, who was reborn as such, because he was, when a man, specially attached to Brahmanic students of the Vedas. (2.) Kuvêra, as a god of modern Brahmanism, one of the 8 Lokapâlas (regent of the North) and guardian of the mineral treasures (of Kailâsa), with 3 heads, 3 legs, 8 teeth, 1 ear-ring, green eyes and leprous body, who is moved by magic incantations to grant wealth. (3.) One of the Tchatur Mahârâdja (q. v.), guardian of the North and king of Yakchas, reborn as such because he was converted by S'âkyamuni who admitted him to the priesthood, whereupon all other disciples, affrighted, exclaimed, 伊是沙門 "Why? He a S'ramaṇa!" Hence his name Vais'ramaṇa. He is also styled "regent of the stars," and worshipped as the god of wealth, since the emperor Hiuen-tsung (A. D. 753) canonized him as such. He plays an important part in the Tantras, in sorcery and exorcism.

VAIS'RAMANA DIVYARÂDJA SÛTRA 佛說毗沙門天

王經 Title of a translation (A. D. 973—981) by Dharmadêva.

V A I S' Y A (Tib. Rdje hu rigs)

毗舍多 (or **羅**) or **吠奢** or **吹舍** explained by **居士** lit. burghers, or **商賈** lit. merchants. The Indian caste of traders.

V A K C H U v. Vanksu.

V A K H A N v. Invakan.

V A K U L A **薄句** (or **枸**)

羅 or **善容** (1.) An intelligent disciple of S'âkyamuni, to be reborn as Buddha Samantaprabhâsa. (2.) A demon.

VALLABHÎ **伐臘毗** Ancient kingdom and city on E. coast of Gujerat. See Lâra.

V A N A **越鞋** (1.) A s'rêchth-in of the time of S'âkyamuni. (2.) Another name for Varana.

V A N K S U or **Vakchu** (Tib. Pak tchhu. Mong. Amudena) **縛芻** or **博义** or **薄义** or **婆义** explained by **清河** lit. blue river, or **清河** lit. pure river. The Oxus, said to issue from lake Anavatapta (or Sirikol), through "the horse's mouth (of lapis lazuli)," to flow once round the lake, and then W. (or N. W.), until it falls into "the northern ocean" (Caspian).

VARAHAMULA v. Paramalagiri.

V A R A N A **伐刺拏** or Vana

跋那 Ancient province and city (Banagara) of Kapis'a, now Banu on the lower Kuram.

VÂRÂNAS'Î (Burm. Baranathee. Tib. Waranasse) **波刺那斯** or **波羅奈** (斯) or **波羅泥** (or **捺**) (斯) (or **寫**) explained by **江遠城** lit. a city surrounded by rivers. Ancient kingdom and city, the headquarters of Shivaism, now Benares.

V A R A N G A L A v. Viṅgila.

VARAPRABHA **妙光** Maitrêya, in a former djâtaka, when he was a Bodhisattva, with 800 disciples.

V A R A S Ê N A **婆羅犀那** A pass (the Paresh or Aparasvin of the Zendavesta) on the Paropamisus, now called Khawak, S. of Inderaib.

VARAVALÎN s.a. Alni.

VARCHA VASANA (Pâli. Vassa) **跋利沙** or **婆利師** or **雨時** lit. rainy season, or **雨安居** lit. rest during rains, or **坐臘** lit. retreat during the month Nabhas, or **夏坐** lit. summer retreat. The ancient duty of spending the rainy season in devotional exercises in a monastery, in China either from the 16th day of 5th moon to the 15th day of 9th moon or during one month in each season.

VARCHIKA (Pāli. Varcha)

婆(利)師(or 使)迦 or 婆
師波利 or 雨時生花
lit. a flower which grows in the
rainy season, or 夏生花 lit.
flower which grows in summer.
A kind of perfume, perhaps
Lignum aloes.

WARDASTHĀNA v. Urd-
dhasthāna.

VARDDHANA v. Puṇḍra-
varddhana.

VARIKATCHA or Varukatchêva
s.a. Barukatchêva.

VARMA VYŪHA NIRDÊS'A 被
甲莊嚴會 Title of a trans-
lation (A. D. 618—907) by
Bodhirutchi.

VARUCHA 跋盧沙 Ancient
town (now Palodheri or Pelley)
in Gāndhāra.

VARUNA (Tib. Tchu lha) 婆
樓那 or 水天 lit. the dēva
of waters. The Brahmanic god
of heaven, regent of the sea, and,
as one of the 8 Lokapālas,
guardian of the West.

VAS'AVARTI s.a. Paranirmita
Vas'avarti.

VAS'IBHA 婆私瑟佉 or
大仙 lit. the great richi. One
of the 7 Brahmanic richis, a
patron of Buddhist priests, now
worshipped as regent of a star.

VASUBANDHU 伐蘇槃度
or 婆藪槃豆 or 婆修

盤頭 or 世親 or 天親
A native of Rājagriha, descen-
dant of Vais'akha, younger bro-
ther of Asaṃgha, twin brother
of Kchuni (芻尼), a disciple of
Nāgārdjuna and, like the latter,
teacher of the Amitābha doctrine;
laboured (until 117 A.D.) in
Ayodhyā, as the 21st (or 22nd)
patriarch; author of some 36
works; now revered as a Bod-
hisattva residing in Tushita.

VASUBHADRA 素婆跋陀
or Giribhadra 山賢 A S'rāmaṇa
of India, author of the 三法度
論 Tridharmaka s'āstra, com-
mented on by Saṃghasēna, and
translated (A.D. 391) by Saṃ-
ghadēva.

VASUDÊVA 毘蘖天 In
Brahmanic mythology, the father
of Krishna.

VASUDHARA SŪTRA 持
世經 Title of a translation (A.
D. 384—417) by Kumāradjīva,
s.a. Dharma mudrā sūtra 佛說
法印經 translated (A.D. 980
—1000) by Dānapāla.

VĀSUKI 和修吉 or 多頭
lit. many-headed. A king of
Nāgas.

VASUMITRA 伐(or 婆)
蘇蜜多(or 咀)羅 or 和
須蜜多羅 or 婆須蜜
or 世友 lit. friend of the

world. (1.) A native of N. India, converted by Mikkaka; one of the 500 Arhats; a follower of the Sarvastivâdâh and author of many philosophical works; sometimes counted as successor to Mikkaka and therefore 7th patriarch (in which case Buddhanandi is counted 8th, Buddhamitra 9th, and so on); died B.C. 590. (2.) Name of the president of the 3rd or 4th synod (B.C. 153).

VASUVARMAN 婆蘇跋摩 An adherent of the Hinayâna, author of the Tchatursatya s'âstra.

VATAYANA RÂDJA 隙塵 The atom of dust that lodges in the tiniest crack; the 7th part of a Sas'arâdja.

VATI v. Vadi.

VATSARÂDJA v. Udâyanarâdja.

VATSAPATTANA v. Kaus'âmbî.

VATSARA 歲 The solar year. See Ayana, Udagâyana, Dakchinâyana and Sûrya.

VATSA SÛTRA. Title of 2 translations, viz. 佛說犢子經 A.D. 220—280, and 佛說乳光佛經 by Dharma rackcha A.D. 265—316.

VATSU or Vasu 跋私 An ancient nchi.

VATSIPUTRÎYÂH or Vâsapatryâh 跋私弗多部羅 or 跋私弗底與部 or 婆蹉富羅部 or 佛婆羅部

or 婆雌子部 or 犢子部 lit. the School of Vatsa, or 可住子部 lit. the School of Vâsa. A philosophical School "the Vinaya texts of which never reached China;" a sub-division of the Sarvastivâdâh (or Sammatâh), founded by Vatsa, a descendant of Vatsu (or by Vâsa).

VÂYU 止息 lit. stop breathing. Holding one's breath, as a preliminary condition of entering samâdhi (and obtaining magic power).

VÊDA (Tib. Rig byed) 伏陀 or 鞞陀 or 韋陀 or 馱 or 毗陀 explained by 知 lit. knowledge. (1.) The Vêda (never translated into Chinese), viewed by Chinese Buddhists as a heretical work, compiled by Brahma and subsequently by Vyâsa (q. v.), first in one book, then in 4 books (see Ayurvêda, Radjurvêda, Sâmavêda and Atharvavêda) and finally in 25 books. (2.) A Bodhisattva, general (天將) of the Tchaturs Mahârâdjas, worshipped as a Vihârapâla.

VÊDANÂ 受 lit. sensation. The second of the 5 Skandha, perception (by the senses); the 6th Nidâna.

VÊDANÂ SMRITY UPASTHÂNA (Pâli. Wêdanânu pasâna) 念受

苦處 lit. remember that the dwelling of sensations is misery. One of the 37 Bodhipakchika. dharma; one of the 4 Smṛity upasthāna, viz. the recognition that all forms of sensation are but so many forms of misery.

VÊMATCHITRA 毗摩質多羅 or **海水波音** A king of Asuras, residing at the bottom of the sea; father of Indra's wife.

V E N U V A N A (Tib. Od ma) **竹林** or **竹苑** lit. bamboo park. The Karaṇḍa vēṇuvaua (q. v.) with a vihāra (**竹林精寺** or **竹苑寺**), the favourite resort of S'ākyamuni.

VÊTĀLA SIDDHI 毗陀羅悉底 The art of obtaining siddhi (q. v.) by means of incantations and sacrifices performed over a corpse.

V Ê R A M A N Î v. Pantcha vēramanî.

VÊTĀLA 毗陀羅 or **韋陀羅** or **赤色鬼** lit. red demon, or **厭禱鬼** lit. a demon who loathes prayer. A class of demons dwelling in, and able to quicken, dead bodies.

VIBHĀCHA S'ĀSTRĀ 鞞婆沙論 A philosophical work by Kātyāyanî putra, translated (A. D. 383) by Saṃgha-bhūti.

VIBHĀCHA VINAYA 善見毗婆沙律 A work on ecclesiastical discipline by Manura, translated (A. D. 489) by Saṃghabhadra.

VIBHĀDJYA VĀDINĀH 分別說部 lit. a School which discusses distinctions. A sub-division of the Sarvāstivādāh.

VICHĀṆA 毗沙拏 or **角** lit. horn (sc. of the Khadga). Epithet of every Pratyêka Buddha, as he lives lonely (khadga) like the one-horned rhinoceros.

VIDÊHA (Tib. Lus hphags) **毗提訶** or **佛提婆** or **弗于建** (1.) Abbreviation for Purvavidêha. (2.) Another name for Vais'ālî and the region near Māthava.

VIDHI 術 The methods employed in magic performances.

VIDJAYA 月授耶 or **最勝** lit. most victorious. An epithet of all Buddhas.

VIDJÑA S'ĀSTRAS 因明論 Works on the Nyāya (orthodox) philosophy, on logic and dialectics.

VIDJÑĀNA (Pali. Viññana. Singh. Winyāna. Burm. Wignian. Tib. Rnam shes) **識** lit. knowledge. (1.) The 10th of the 12 Nidānas, viz. perfect knowledge of the various organs, objects and forms of knowledge,

in their concatenation and unity.

(2.) General designation of each of the Chaḍāyatana or **六處**

i.e. the 6 organs of knowledge, viz. Tchakchur, S'rotra, Ghrâṇa, Djihvâ, Kâya and Manas. (3.)

General designation of each of the Chaḍbâhya âyatana or **六塵** i.e.

the 6 objects of knowledge, viz. Rûpa, S'abda, Gandha, Rasa (**精**

神 lit. subtle spiritual vitality), Poṭṭabha and Dharma. (4.) General designation of each of the Achṭa

vidjñâna **八識** lit. the 8 forms of knowledge, viz. the above

Chaḍāyatana with the addition of Klichṭa manas **訖利瑟吒耶**

末那識 or **染汗意識** lit. a knowledge of what defiles

the mind, and Âlaya **阿賴耶**

藏識 lit. a knowledge of the written canon (Tripiṭaka).

VIDYÂ or Vidyâ mantra **禁咒**

lit. spells (mantras) for exorcizing, or **明咒** lit. mantras of

(mystic) knowledge. Mystic formulae, said to be derived each

from a separate deity (of the Yoga School) and consisting of trans-

lations or, more frequently, of transliterations from Sanskrit

(now not understood in China), sometimes also of syllables which give no meaning at all.

VIDYÂ DHARA PIṬAKA or Mantra piṭaka ar Dhâraṇi piṭaka

禁咒藏 lit. collection of mantras for (purposes of) exorcism. A class of books, some of which are included in the Samyukta piṭaka, and consisting of dhâraṇis, mantras, vidyâ mantras, tantras, yoga tantras, and other formularies of supposed mystic, magic and exorcistic efficacy.

VIDYÂ MÂTRA S'ÂSTRA. Title of 3 treatises by Vasubandhu (on the Lankâvatâra sūtra), viz.

(1.) **大乘楞伽經唯識論** translated (A. D. 508—535) by

Bodhirutchi, (2.) **大乘唯識論** translated (A. D. 557—569) by

Paramârtha, and (3.) **唯識二十論** translated (A. D. 661)

by Hiuen-tsang.

VIDYÂ MÂTRA SIDDHI RATNA DJÂTI S'ÂSTRA **成**

唯識寶生論 A commentary (on the Vidyâ mâtra s'âstra) by

Dharmapâla, translated (A. D. 710) by Chang Wen-ming (I-tsing).

VIDYA MÂTRA SIDDHI TRIDAS'A S'ÂSTRA KÂRIKÂ

唯識三十論 A philosophical work by Vasubandhu, translated

(A. D. 648) by Hiuen-tsang, with a commentary called **成唯識**

論 Vidyâ mâtra s'âstra by Dharmapâla, translated (A. D. 659)

by Hiuen-tsang.

VIDYÂ NIRDÊSA S'ÂSTRA 顯
識論 Title of a translation (A.D.
557—569) by Paramârtha.

VIDYÂ PRAVARTANA
S'ÂSTRA 轉識論 Title of a
translation (A. D. 557—569) by
Paramârtha.

VIDYA S'ÂSTRAS v. Pañ-
tcha vidyâ s'âstra.

VIGATABHAYA 最清淨
The 730th Buddha of the present
kalpa.

VIGHNA 維祇難 or 障礙
A S'râmanâ of India (originally
a fire worshipper), who brought
to China and translated the 曇
鉢經 lit. Dharma pada sûtra.

VIHÂRA (Siam. Pihan or Vat.
Tib. Gtsug lag. Mong. Kût or
Saûna) 毗訶羅 or 鼻訶
羅 explained by 僧坊 lit.
dwelling of the Saṃgha, or by
僧遊履處 lit. place for the
peripatetics of priests, or by 精
舍 or 精廬 lit. cottage of
purity, or by 佛寺 lit. Buddhist
temple. (1.) Any place (academy,
school or temple) used for regular
study (or practice) of Buddhism.
(2.) The temple within a monas-
tery, as the principal meeting
place. (3.) A monastery or nun-
nery, which "ought to be built
of red sandal wood (tchapaṇa),
with 32 chambers (each 8 tâla
trees high), with garden, park,

bathing tank and tchang kra-
mana, and to be richly furnished
with stores of clothes, food, bed-
steads, mattresses, and all creature
comforts." Vihâras are now built
in town and out of town, but
solitude and mountain scenery are
the favourite surroundings. See
also Sāṃghârâma.

VIHÂRAPÂLA 毗訶羅波羅
or 護寺 Title given to patrons
and tutelary deities of Buddhist
monasticism.

VIHÂRASVÂMIN (Tib. Mkhan
po) 毗訶莎弭 or 寺主
lit. superior of a vihâra. Abbot
(or abess). See also Karmadana.

VIKÂLABHODJANÂ 不非時
食 lit. eat not at improper hours,
or 不食肉 lit. eat no flesh. The
6th rule for novices. See S'ik-
châpada.

VIKAUTUKA 毗俱胝
A fabulous Bodhisattva, possessed
of 108 different names.

VIKRAMÂDITYA 醯柯
羅摩阿佚多 or 毗訶
羅摩阿迭多 or 醯柯
explained by 超日 lit. surpass-
ing the sun. A king of S'râvastî
(1000 years after the Virvâṇa), a
lavish patron of Buddhism.

VIKRÎTAVANA 買林
lit. the bought park. A vihâra,
200 li N. W. of the capital of
Cashmere.

VIMALA (Tib. Drima med) 無垢
or 淨 lit. undefiled. (1.) The
universe of a Buddha (daughter
of Sâgara). (2.) A degree of
samâdhi.

VIMALADATTÂ 淨德
(or 得) lit. undefiled virtue (or-
gift). (1.) The wife of S'ubhavy-
ûha. (2.) A degree of samâdhi.

VIMALA DATTÂ PARIPRIT-
CHTCHHÂ Title of 3 transla-
tions, viz (1.) 無垢施菩薩應
辯會 A. D. 265—316, (2.) 佛
說離垢施女經 by Dhar-
marakcha (A. D. 282), and (3.)
得無垢女經 by Pradjñ-
ârutchi (A. D. 511).

VIMALAGARBHA 淨藏
lit. undefiled receptacle. (1.) The
eldest son of S'ubhavyûha, reborn
as Bhechadjya râdja. (2.) A de-
gree of samâdhi.

VIMALÂGRANÊTRA
s.a. Vimalanêtra.

VIMALÂKCHAS 卑摩羅叉
or 無垢眼 lit. undefiled eye.
A S'ramaṇa of Cabul, expositor
of the Sarvâstivâda vinaya and
teacher of Kumâradjîva at Kha-
rachar; came to China (A. D.
406) and translated 2 works.

VIMALAKÎRTTI 毘摩羅詰
or 維摩詰 or 維磨羅
鷄利帝 explained by 無垢稱
lit. undefiled reputation. A native

of Vais'ali, contemporary of S'âk-
yamuni, said to have visited
China.

VIMALAKÎRTTI NIR-
DÊS'A SÛTRA. Title of 6
translations, viz. (1.) 維摩詰
經, A. D. 222—280, (2.) 大方
等頂王說 by Dharmarakcha,
A. D. 265—316, (3.) 維摩詰
所說經 by Kumâradjîva, A. D.
384—417, (4.) 大乘頂王
經 by Upas'ûnya, A. D. 502—
557, (5.) 說無垢稱經
by Huen-tsang, A. D. 650, and
(6.) 善思童子經 by
Djñânagupta, A. D. 591.

VIMALAMITRA 毗末羅蜜多
羅 or 無垢支 lit. undefiled
friend. A S'ramaṇa of Kas'mîra
(a follower of Saṃghabhadra),
who fell down dead whilst vowing
to write against the Mahâyâna
School.

VIMALANÊTRA or Vimalagran-
êtra 淨眼 lit. pure eye. (1.)
Second son of S'ubhavyûha, re-
born as Bhechadjyasamudgata.
(2.) A title given to S'rîgarbha.

VIMALANIRBHÂSA 淨光 lit.
pure light. A degree of samâdhi.

VIMALAPRABHA 淨光明
lit. pure light and brightness (1.)
A degree of samâdhi. (2.) A fab-
ulous Buddha (Tib. Dri med pahi
od).

VIMATI SAMUDGHÂTIN 除欸

意 The 6th son of Tchandra.

VIMBASÂRA or **Vimbisâra**
or **Bimbisâra**.

VIMOKCHA or **Mokcha** or
Vimukti or **Mukti** (Pâli. **Vimok-**
ha or **Vimutti**. Tib. **Grol pa**) **解**

脫 lit. liberation (as an act), or

解脫處 lit. the âyatana

(conception of, or dwelling in)

liberty. [1.] Moral liberation

(from vice and passion), by

means of observing the 8 sections

of the Pratimokcha sūtra (con-

taining 250 ascetic and monastic

precepts). [2.] Mental liberation,

or liberty gained gradually by 8

successive intellectual operations,

八解脫 lit. Achṭa vimokcha,

viz. (a.) **觀內有色外亦**

觀色解脫 lit. liberation from

(the conception that) notions

have both subjective and objective

realities corresponding to them,

(b.) **觀內無色外亦觀**

色解脫 lit. liberation from

(the conception that) notions

have indeed no subjective, but

have objective, realities corres-

ponding to them, (c.) **內外諸**

色解脫 lit. liberation from

(the conception of) any realities

whatsoever, whether subjective or

objective, (d.) **空無邊處解**

脫 lit. liberation by the recogni-

tion (âyatana) that unreality

(âkâśa) is unlimited (ananta),

(e.) **識無邊處解脫** lit.

liberation by the recognition

(âyatana) that knowledge (vidj-

ñâna) is unlimited (ananta), (f.)

無所有處解脫 lit.

liberation by the recognition (ây-

atana) of absolute non-existence

(akintchanya), (g.) **非想非**

非想處解脫 lit. liberation

by a state of mind (âyatana) in

which there is neither conscious-

ness nor unconsciousness (nâiva-

saṃdjñanâsaṃdjña), and (h.) **滅**

受想處解脫 lit. liberation

by means of a state of mind

(âyatana) in which there is final

extinction (nirvâṇa) of both sen-

sation (vêdanâ) and consciousness

(saṃdjña). [3.] Mystic liberty

(vimukti) or a dwelling of the

mind successively in 8 different

localities, corresponding with the

above 8 intellectual operations,

viz. the 1st, 2nd and 3rd Dhyâna

(q. v.) corresponding with (a.),

(b.) and (c.) above; the Tchatur-

arûpa brahmalokas (q.v.) corres-

ponding with (d.), (e.), (f.) and

(g.) above; and finally Nirvâṇa

(q. v.) corresponding with (h.)

above. The foregoing Chinese

account of Vimokcha differs from

that which Burnouf extracted

from records of Southern Bud-

dhism.

VIMOKCHA MÂRGA.

See under Upatichya.

VIMOKCHA PRADJÑÂ RICHĪ

or. Vimokchasena 毗目智仙
A S'ramaṇa of Udyāna, a descendant of the S'ākya family, translator (A. D. 541) of 5 or 6 works.

VINĀ (Tib. Pibang) 毗那 or 空篋

The Indian or Tibetan guitar.

VINĀTAKA (Siam. Vinatok)

毗泥怛迦那 or 毗那怛迦 (Vinayaka) explained by 象鼻 lit. elephant's trunk. (1.) A demon (with a proboscis like an elephant's trunk), who stops wayfarers; probably confounded with Vinâyaka. (2.) A mountain, the peak of which resembles that demon; the 6th of the gold mountains which encircle the Meru, 1,250 yodjanas high.

VINĀYA (Burm. Wini. Tib.

Dul bai) 毗奈那 or 毗那耶 or 鼻那夜 or 鞞尼迦 or 毗尼 explained by 律 lit. statutes, or by 離行 lit. walk in isolation, or by 滅 lit. extinction (vinâs'a), or by 調伏 lit. to tame. The precepts of moral asceticism and monastic discipline. See Vinaya piṭaka.

VINĀYAKA 頻那夜迦

(1.) The brahmanic deity Ganês'a (with the head of an elephant), son of Shiva, god of prudence, remover of obstacles. (2.) An evil spirit, often confounded with Vinataka.

VINĀYA MÂTRĪKA 毗尼

摩得勒伽 The Vinaya of the Sarvâstivâdâh, translated (A. D. 445) by Saṃghavarman.

VINĀYA NIDĀNA SŪTRA 戒

因緣經 Title of a translation, A. D. 378.

VINĀYA PIṬAKA 毗奈

(or 那) 耶藏 or 毗尼藏 explained by 律藏 lit. collection of statutes. One of the 3 divisions of the Buddhist canon (v. Tripiṭaka), consisting of works on ascetic morality and monastic discipline, supposed to have been compiled under the auspices of Upâli. This section of the Chinese canon is now subdivided into Mahâyâna vinaya 大乘律 and Hinayana vinaya 小乘律. See also under Pratimokcha and Vimokcha.

VINĀYA VIBHÂCHĀ S'ÂSTRA

毗奈耶毗婆沙論 A commentary to the Vinayapiṭaka (in 100,000 s'lokas), sanctioned by the 4th synod (B.C. 153).

VINAYA VINIS'TCHAYA
UPÂLI PARIPRITCHCHÂ.

Title of 2 translations, viz. 佛
說決定毗尼經 A.D. 371
—420, and 優波離會 by
Bodhirutchi, A.D. 618—907.

VÎNGILA or Vinkila or Varangala
瓶耆羅 Ancient capital of
Andhra.

VINIRBHOGA 離衰 The
kalpa of Bhichmagardjita gho-
chasvara râdja.

VINÎTA PRABHA 毗臚
多鉢臘婆 or 調伏光
lit. taming the light. A learned
priest of Dûchasana; author of
several s'âstras.

VINÎTA RUTCHI 毗尼多
流支 or 滅喜 lit. extinction
of joy. A S'râmanâ of Udyâna,
translator (A.D. 582) of 2 works.

VIPÂSÂ 毗播奢 The river
Hyphasis (now Beas) in the Pund-
jab.

VIPAS'YI or Vipasvi or
Djinendra (Tib. Rnam par gzigs)
毘鉢尸 or 毗婆尸 or
重重見 lit. manifold views.
The first of the Sapta Buddha,
the 998th Buddha of the last
kalpa, a Kchattriya by birth, son
of Paṇḍu (槃頭), a native of
Paṇḍupati (槃頭婆提),
who lived under an As'oka tree,

converted on 3 occasions 348,000
persons, whilst life lasted 80,000
years.

VIPAS'YI BUDDHA SÛTRA
毗婆尸佛經 Title of a
translation of part of the Mahâ-
nidâna Sûtra.

VIPULA (Pâli. Veputto) 毗布
羅 A mountain near Kus'âgâ-
rapura.

VIPULA PRADJÑÂ or
Vipulamati 廣慧 lit. vast wis-
dom. An epithet of every Buddha.

VÎRADATTA 無畏授
or 勤授 lit. bold giver. Name
of a s'rechthin, a contemporary of
S'âkyamuni.

VÎRA 力士 A strong man,
hero, demigod.

VIRASANA 毗羅刪拏
Ancient kingdom and city (now
Karsanah) between Ganges and
Yamuna.

VIRÛDHAKA (Siam. Virulahok.
Tib. Hphags skyes po. Mong.
Ulumtschi tereltu) 毗盧擇
(or 釋)迦 or 毗留勤叉
or 毗樓勤迦 or 鼻溜荼
迦 or (incorrectly) 毗流離
(Vaidurya), explained by 增長
lit. increase of growth. (1.) A name
of Iks'vaku, the cruel father of the
4 founders of Kapilavastu. (2.)
A king of Kosala (son of Prasen-
adjit), the cruel destroyer of Kapi-

lavastu. (3.) One of the Tchatur Mahârâdjas, guardian of the South, king of Kumbhâṇḍas, worshipped in China as one of the 24 Dêva Ârya (天尊). His favourite colour is blue.

VIRUPAKCHA (Siam. Virupak. Tib. Migmibzang. Mong. Sain bussu nidüdü). 毗流波叉 or 毗留博叉 or 毗樓博叉 or 鼻路波阿叉 or 髀路波阿迄 explained by 惡眼 or 醜眼 lit. wicked or vile eye, or by 雜語 lit. mixed talk, or by 重重色根 lit. roots of sundry colours (rûpa). (1.) One of the Tchatur Mahârâdjas, guardian of the West, king of Nâgas. His colour is red. He is worshipped in China as one of the 24 Dêva Ârya (天尊). (2.) Another name for Mahês'vara or Rudra (Shiva).

VÎRYA (Pali. Wiraya. Singh. Wirya) 毗利耶 or 毘黎耶 or 精進 lit. zealous advance. Energy, as the 3rd of the 7 Bodhyanga, the 4th of the 10 Paramita, the 3rd (Viryâbala) of the 5 Bala, and the 2nd (Vîryêndriya) of the 5 Indriya.

VÎRYARDDHIPÂDA (Singh. Wiriidhipâda) 精進力 lit. the step of energy. Energy

the 2nd of the 4 Riddhipâda, as a means of obtaining magic power.

VÎRYASÊNA 毗離耶犀那 A priest of Bhadravihâra, who taught Hiuen-tsang (about A.D. 640).

VÎRYÊNDRIYA v. Vîrya.

VIS'ÂKHÂ v. Vais'akha.

VIS'ÊCHAMATI 增意 The 5th son of Tchandra sūrya pradîpa.

VIS'ÊCHATCHINTA BRAHMA PARIPRITCHCHÂ. Title of 3 translations, viz. (1.) 持心梵天所問經 by Dharmarakcha, A.D. 286, (2.) 思益梵天所問經 by Kumâradjîva, A. D. 402, (3.) 勝思惟梵天所問經 by Bodhirutchi, A.D. 517, and of a commentary 勝思惟梵天所問經論 by Vasubandhu, translated (A.D. 531) by Bodhirutchi.

VIS'ICHTA TCHÂRITRA 上行 (意) A Bodhisattva who rose out of the earth before S'âkyamuni.

VISTÎRNAVARTÎ 大光國 The realm of S'ubhavyûha as Bud-dha.

VIS'UDDHASÎMHA 毗戌陀僧訶 or 淨師子 A follower (A. D. 740) of the Mahâyâna School.

VIS'UDDHA TCH ÂRI-

TRA 淨行 The companion of Vis'ichṭa tchâritra.

VIS'VABHÛ 毗舍淨 or 毗

攝羅 or 毗濕婆部 or

隨葉佛 explained by 重重

變現 lit. apparition of various

transformations, or by 遍一

切自在 lit. all beings every-

where independent, or by 一切

有 lit. all beings. The last of

the 1000 Buddhas of last kalpa.

The 3rd of the Sapta Buddha,

born a Kchâttriya, who converted

130,000 persons, when life lasted

10,000 years.

VIS'VAKARMAN (Singh.

Wiswakarmma) 毗濕縛羯磨

or 毗首羯磨 explained by

重重功業 lit. all sorts of

handicraft. The creator (in Bra-

hmanic cosmogony) who, trans-

formed as an artist, went with

Mâudgalyâyana to Traiyastri-

s'as to take a likeness of Buddha

and then carved the first statue.

VIS'VAMITRA or Kaus'ika (Tib.

Kun gyi behes) 毗奢蜜多羅

An ancient richi, teacher of the

infant S'âkyamuni.

VITASTI 揲手 lit. a span.

The 32,000th part of a yodjana.

VITHAVAPURA 毗苦槃

補羅 the ancient capital of

Siindh.

VIVÂDAS'AMANA S'ÂSTRA 回

諍論 A philosophical work by

Nagârdjuna, translated (A. D.

541) by Vimokchapradjña.

VIVARA (Tib. Dkhrigs pa) 頻

婆羅 One quadrillion.

VIVARTṬA KALPA (Vivatta

kappa. Mong. Toktachoi galab)

成劫 lit. the kalpa of formation.

The period of 20 small kalpas,

during which, after the evolution

of rain clouds, floods, lotus flowers,

there arise worlds, one out of

each flower, and in each world

successively evolve the rūpa-

dhātu, kamadhātu, human beings,

all other sentient beings, the

tchakravâlas, mêru, the 10 highest

mountains, the regions of demons,

the oceans, all jewels and magic

trees. See Kalpa.

VIVARTṬA SIDDHA KALPA

(Pali. Vivattatthahi kappa. Mong.

Oroschichoi galab) 住劫 lit.

the stationary kalpa. A period of

20 kalpas (succeeding a Vivartṭa

kalpa), when sun and moon rise

out of the water, whereupon, in

consequence of the food eaten by

human beings, the difference of

sex arises, then heroes (begin-

ning with Sammata) arise, the

4 castes are formed, social life

evolves, Tchakravarttis and final-

ly Buddhas rule. See Kalpa.

VRIDJI (Pali. Vaddji) 弗栗特
or Samvadji 三伐恃 Ancient
kingdom, N. of the Ganges, S. E.
of Nepaul.

VRIDJISTHĀNA v. Urrdha-
sthana.

VRIHASPATI (Tib. Gza phur bu)
勿哩訶娑跋底 or 木星 The planet Jupiter.

VRIHATPALAS (Singh. Wehap-
pala. Tib. Hbras butchhe) 惟
予頗羅 or 廣果 lit. vast
merit. The 12th Brahmaloṇa; the
3rd region of the 4th Dhyāna,
where life lasts 500 great kalpas.

VYĀKARAṆA (Tib. Lund du ston
pa) 毗耶羯刺誦 or 毗
伽羅 or 和伽羅 (1.)
Works which contain prophecies
(授記) regarding the destiny
of saints. (2.) A grammar (聲
明記論 or 記論) of Sans-
krit by Paṇini, traced back to
Indra and Brahma.

VYĀKARAṆA KĀUNḌINYA 授
記橋陳如 lit. that Kāun-
ḍinya who received the instruction
(from Buddha viz. that a Buddha
is too spiritual to leave any mate-
rial relics behind). An Arhat, to
be reborn as Samanta prabhāsa.
See under Kāunḍinya.

VYĀSA 毘耶娑 or 廣博
仙人 lit. the richi who expan-
ded (the Veda). One of the Sapta

Tathāgata, grandson of Brahma,
compiler of the Veda.

VYŪHA RĀDJA 莊嚴王
(1.) A Bodhisattva of the retinue
of S'ākyamuni. (2.) A degree of
samādhi.

Y.

YACHTIVANA 洩瑟知林
or 杖林 lit. the forest of the
staff, sc. where the (bamboo)
staff took root, with which a
Brahman in vain endeavoured to
measure the constantly increasing
height of S'ākyamuni. A forest
near Rādjagriha, on (mount)
Yachṭivanagiri (杖林山), the
abode of Djayasēna.

YADJUR VĒDA 夜殊
or 祭祀 or 祭祠論 A part
of the Vēda, a liturgy for sacri-
fices.

YADJÑA 演若 or 祠 Brahmanic
sacrifices, for which Buddhism
substituted oblations (puḍjā).

YAKCHA (Singh. Yaka. Siam.
Jak. Tib. Gnod sbyin) 夜叉 or
藥叉 or 閱叉 explained by
傷 lit. hurtful, or by 能敢 lit.
daring, or by 勇健 lit. valorous.
A class of demons (the retinue of
Kuvēra or Vais'ravana), who de-
vour men, and, when moving fast,
resemble shooting stars or comets.

YAKCHA KRITYA 夜叉吉蔗
A class of demons, who have the

appearance of Yakchas and the power of Krityas.

YAMA (Siam. Phaja jam. Tib. Gch-inrdje. Mong. Erlik Khan) 閻摩羅 or 夜摩盧迦 (or 閻 or 剋 or 琰) 魔 or 閻羅 explained by 時分 lit. a division of time, or by 雙王 lit. the twin rulers (Yama and Yamî) or the twofold ruler (being both judge and criminal), or by 遮止 lit. restraining (evil doers). (1.) The Aryan lord of the day, his twin-sister Yamî (queen of night) who opens to mortals the path to the West. (2.) In later Brahmanic mythology, one of the 8 Lokapâla, guardian of the South and ruler of the Yama dêvaloka (q. v.), also judge of the dead. (3.) In Buddhist mythology, the regent of the Nârakas, residing South (yamas) of Djanbudvîpa, outside the Tchakravâlas, in a palace of copper and iron. He was originally a king of Vais'alt, who, when engaged in a bloody war, wished he were master of hell, and was accordingly reborn as Yama in hell, together with his 18 generals and his army of 80,000 men, who now serve him in hell as assistant judges, jailors and executioners. His sister (Yamî) deals with female culprits. But three times (三時 yama) in every 24 hours a demon pours into Yama's mouth

boiling copper (by way of punishment), his subordinates receiving the same dose at the same time, until their sins are expiated, when he will be reborn as Samanta râdja (普王).

YAMADAGNI 焰摩火大山
One of the 7 ancient richi.

YAMA DÊVALOKA 夜摩天
or 焰摩天 explained by 時 lit. time, or by 善時天 lit. the heaven of good time (where there is no change of day and night). The 3rd Dêvaloka, above Traiyastims'as, 160,000 yodjanas above Mêru, with a circumference of 80,000 yodjanas. Life lasts there 2,000 years, but 24 hours on earth are equal to 200 years there. See Yama.

YAM ÂNTAKA (Tib. Gchin rjei gched) 閻曼德迦 An epithet of Shiva (s. a. Mahês'vara or Rudra), as "destroyer of Yama."

YAMUNÂ 閻牟那 or 琰母那 A tributary of the Ganges; the Jumna.

YAS'ADA or Yas'as or Yads'aputra (Tib. Ja shei ka) 邪舍陀 A native of Kos'ala, disciple of Anda, a leader at the 2nd synod (A. D. 443).

YAS'ASKAMA 求名 lit. seeker of fame (yas'as). An ambitious,

.but thoughtless, disciple of Varaprabha.

YAS'ODHARA (Singh. Yasodhara dêwi. Siam. Phimpa. Burm. Yathandara. Tib. Grags dzin ma) or Yas'ovati **耶輸陀羅** or **耶輸** explained by **華色** lit. variegated, or by "the mother of Râhula, also called Gopa." The (second name of the) legitimate wife of S'âkyamuni, who, after giving birth to Râhula, entered monastic life and is to re-appear as Buddha Ras'mi s'ata sahasra pari purṇa dhvadja.

YAS'OGUPTA **耶舍崛多** or **稱藏** A foreign Sramaṇa, translator (A.D. 561—578), with Djñânagupta, of some 4 works.

YAVA **耶婆** or **麥** lit. (a grain of) barley. The 2,688,000th part of a yodjana.

YAVANA or Yamana dvîpapura or Yavadvîpa (Pali. Yawana or Yona) **閻摩那洲國** lit. the island kingdom of Yamana, or **野寐尼** (Yamani) or **耶婆提** (Yava dvîpa). The island of Java, described (by Fah-hien and Hiuen-tsang) as peopled by Brahmans and other heretics.

YODHAPATIPURA or Yuddharâdjapura **戰主** (or **王**) **國** lit. the State of the combatant lord (or king). Ancient kingdom and city near the Ganges,

150 li. S. W. of Vais'ali.

Y O D J A N A (Burm. Yudzana. Singh. Yosjana) **踰繕那** or **踰延那** or **由旬** A measure of distance, variously computed, as equal to a day's march [4,650 feet], or 40 or 30 or 16 li [i.e. 33½ or 10 or 5½ English miles].

Y O G A (Tib. Thig le or Rnal byor) **瑜伽** or **遊迦** explained by **觀** lit. contemplation, or by **境行果相應** lit. mutual relation of sphere, practice and results, with the note "the first of this trio refers to the heart, the 2nd to [doctrinal] principles, the 3rd to the 3 degrees of saintship," or by **手口意相應** lit. mutual relation of hand [mudrâ], mouth [tantra] and mind [yoga]. The ancient practice of ecstatic meditation [as a means of obtaining spiritual or magic power], revived by the Yogâtchârya (q.v.) School, and vulgarly abused for purposes of exorcism, sorcery and jugglery.

YOGAS'ÂSTRA s.a. Yogâtchârya bhumi s'âstra.

YOGÂTCHÂRYA (Tib. Rnal pa). [1.] **瑜伽師** A Yogi (q. v.) who has mastered the theory and practice of ecstatic meditation (v. Yoga). [2.] **瑜伽部** or **遊迦部** or **大教** [lit. Mahâ tantra]. The Yoga or Yoga or

Yogâchârya or Tantra or Mahâ-tantra School, which claims Samantabhadra for its founder. The teaching of this School is derived from the Yoga system (a deistic branch of the Sâṃkhya) of Patandjali [B. C. 200—150], who taught abstract meditation to be reached by means of moral consecration to Is'vara and mental concentration upon one point with a view to annihilate thought, whence would result the Achṭa Mahasiddhi (8 great powers of Siddhi), viz. the ability, [1.] to make one's body lighter (laghiman) or [2.] heavier (gariman), or [3.] smaller (animan) or [4.] larger (mahiman) than anything in the world, and [5.] to reach any place (prapti) or [6.] to assume any shape (prakamya), also [7.] to control all natural laws (is'atva) and [8.] to make everything depend upon oneself (vas'itva), all at pleasure of will (v. Riddhi). On this basis, but in harmony with the leading ideas of the Mahâyâna School, Asaṃgha compiled (A. D. 550) the mystic doctrines of his Yoga School, which taught that by means of mystic formularies (tantras) or litanies (dharanis) or spells (mantras), the reciting of which should be accompanied by music and certain distortions of the fingers (mudrâ), a state of mental fixity (samadhi) might be reached, characterized by there being

neither thought nor annihilation of thoughts and consisting of six-fold bodily and mental happiness (yogi), whence would result endowment with supernatural miracle-working power. This Yoga (or Tantra or Mantra) system was made known in China (A. D. 647) by Hiuen-tsang's translation of the Yogâchârya bhumi s'âstra (q. v.), on which basis Amoghavajra (A. D. 720) established the Chinese branch of the Yoga School which was popularized chiefly by the labours of Vadjrabodhi (A. D. 732).

YOG ÂTCH ÂRYA BHÛMI
S'ÂSTRA 瑜伽師地論

A work by Asaṃgha (derived from Maitreya), the textbook of the Yogâchârya School, translated (A. D. 647) by Hiuen-tsang with a commentary by Djinaputra.

YOGI 瑜祇 (1.) A state of six-fold bodily and mental happiness as the result of fixity of ecstatic meditation. (2.) The devotee (s. a. Yogâchârya) who has attained to that state and has therefore magic power.

YUGA (Tib. Dus) 世 lit. an age.
The 1000th part of a Kalpa.

YUGAMĀDHARA. (1.) 踰健達
羅 or 踰 (or 由) 乾陀 or
陁羅 explained by 持雙山
lit. a mountain resting on a pair
(yuga) sc. on Mēru and Tchakravāla, with the note, "its peak

is perforated in two places." The 1st of the 7 concentric mountains which surround the Mêru (q.v.), 40,000 yodjanas high. (2.) 加 持 lit. adding and holding,	Name of a magic formula (tantra) of the Yoga School. YÛKA 𑖦𑖯 lit. a louse. The 7th part of a Yava.
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END OF PART I.



PART II.

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A PALI VOCABULARY.

[Note.—Those Pāli terms which coincide with their equivalents in Sanskrit are here, as in the whole work, omitted.]

Abhassara	1	Asoka	20
Abhassaras	1	Assakanna.....	21
Abhidhana	1	Assulakunu	81
Abhinna	3	Atappa	22
Adhimutti	4	Attha	122
Adjatasattu	4	Attangga magga	97
Adjita	5	Bala phutudjdjana	28
Adjita kēsa kambali	5	Bhaddha	29
Aggivessayana	6, 50	Bhaddha kappa	29
Akanistaka	6	Bhaddaji	30
Amitodana	11	Bhagava	30
Anatattha	12	Bhanta	29
Anepida	12	Bhikkhu	31
Apramana	15	Bodhisatto	34
Aranna kangga.....	15	Dhamma	43, 122
Ariya	17	Dhammagutta	44
Asaṃkheyya.....	19	Dhammapada	45
Asangasatta	19	Dhammānu passanā	47
Asava saṃkhaya	21	Dhamma vitchaya.....	46

Dibbasota	51
Dibba tehakkhu	51
Ghâna	60
Ghêdjakabo	61
Iddhi	130
Iddhipado	131
Iddhippa bhêdo	131
Indrayas	65
Isadhara	65
Kadjanghêle	67
Kakusanda	77
Kapilavatthu	70
Kappa	68
Kassapa	73
Kathi	77
Kayarûpa passana	75
Khanda	155
Konagamana	69
Kosambi	74
Kusinârâ	80
Lata	72
Madjdjadêsa	83
Mahakappa	68
Mahaparinibbana sutta	87
Mahinda	91
Manussa	96
Masaragalla	102
Mettôyyo	92
Muttâ	101
Nagasêna	103
Namo	104
Nandiyâvatta	105
Nibbâna	109
Nimmanaratti	109
Niraya	105
Nirutti	122
Opapâtika	14
Pauna	119
Pannêndriya	121

Paranirmita Wasawarti	115
Parassa tehêtopariyâ yanâna	115
Pasênadi	121
Passadhi	122
Patibhâna	122
Patiêkan	123
Patisambhida	122
Patthâna	188
Patto	117
Phâtchittiyâ	118, 123
Phatidesaniyâ	122
Phatimokha sutta	122
Piadassi	20
Pitakattaya	180
Piti	123
Pottaban	119
Pubbêni vasanugatamnânem	126
Pathudjdjana	123
Râdjagaha	127
Sadâbala	156
Saddan	132
Saddhamma	132
Saddindriya	156
Sâgala	134
Sakka	134
Saman	157
Sakadâgâmi	134
Samadhi indra	140
Sâmanêra	157
Samato	145
Sambodjhana	34
Samkassa	143
Sammâdjiva	145
Sammaditthi	145
Sammakamanta	145
Sammâprathâna	145
Sammâsamâdhi	145
Sammasambuddha	145
Sammâsamkappa	146

Sammâsati	146
Sammâvatchâ	145
Sammâyâyamo	145
Samvattakappa	144
Sankha	143
Sannana	142
Sanvattatthahi kappa	145
Sarana gamana	182
Sariputta	149
Satara satipatthana	156
Sati	156
Satindriya	156
Sattâdhikarana samatha	152
Sâvako	157
Sâvatthî	157
Sekkihiya	134
Siddhattu	150
Sikkhapâda	153
Sinhahâna kabâna	154
Sota	159
Sotâpan	159
Sotthika	167
Sunna	164
Sûriya	165
Sûtta	165
Suttavâda	152
Suvanna	166
Suvatthika	167

Tamalitti	169
Tavatinsa	178
Tchakkhun	171
Tchankama	173
Tchatur Maharajika	174
Tchêtiya	171
Tchintchi	173
Thera	159
Upatissa	188
Vaddji	206
Vadjira	20
Varcha	195
Vassa	194
Veputto	203
Vesaliya	192
Vibharo	192
Vimokha	201
Vinnana	197
Vivatta kappa	205
Vivatthahi	205
Wappa	189
Wasawarti	115
Wedanânupasana	196
Wimansi pada	100
Wiraya	204
Wisâkha mâtavi	192
Yawana	208



PART III.



A SINGHALESE VOCABULARY.

[Note.—Those Singhalese terms which coincide with their equivalents in Pāli or Sanskrit are here, as in the whole work, omitted.]

Abhidhamma	1
Abhignyawa	3
Aggidatta	77
Ajasat	4
Ajita	5
Akasananchayatana	174
Akintchannyayatana	174
Amba.....	65
Anāgāmi	11
Angotra sangi.....	5
Anguttara nikayo	5
Anotatta	12
Antahkalpaya	68
Arya	17
Arya ashtangika margga.....	97
Asankya	19
Asoka	20
Assagutta	21
Assaji	21

Asur	21
Aswakarnna	21
Aupapātika	14
Awidya	27
Awihā	27
Awichi	27
Ayatana	201
Bagawa	30
Bhawa	31
Bhikchu.....	31
Bimsara.....	32
Bodhimandala	33
Bodhisat	34
Bowdyanga	35
Buddhadharmma	26
Buddhasetra	37
Cusinana	80
Cusinara	80
Damba	51

Damba diwa.....	51	Maitri	92
Dewa	42	Medum sangi	5
Dewadaho	42	Moriyanaga	99
Dewadatta.....	42	Mugalan	84
Dewala	42	Nâga	102
Dewaloka	42	Newasanyana	174
Dewi	43	Niranjara	104
Dhagobah	160	Okkaka	65
Dharmma	43	Pachiti	118
Dighanikayo	5	Pancha abignya	113
Diksangi	5	Paribrajikas	116
Dipankara.....	50	Pase Buddha	123
Ekabhyohârikas	56	Pasenadi	121
Gandhan	57	Passana	188
Garunda	58	Patara.....	117
Gautama	58	Paticha samuppâda.....	122
Gayâkâsyapa	59	Patidesani dhamma	122
Ghanan	60	Phassa.....	119
Ghatikara	162	Pitakattayan	118
Ghosika.....	60	Poega	121
Gihi	61	Poya	124
Grahapati	61	Pragnyawa	119, 121
Isadhara	65	Pratisambidha	122
Isipatana	101	Pritiya.....	123
Kala dewala	19	Punna	125
Karmaja	175	Purnna	28
Kasyapa	73, 85	Purwa wideha.....	126
Kayan	75	Rahat	16
Kimbulvat,	70	Rajagaha nuwara	127
Kondanya	74	Revato.....	101
Kosamba	74	Sakradâgâmi	134
Kosol	77	Sakwalagala	172
Lakhan	81	Sâkya	135
Lichawi	82	Samaner ganinnanse	157
Mahabrahmas	84	Sambhuta Sanavasika	146
Mahanama	87	Samghadisesa	142
Mahapurushu lakshana	81	Samkantikas	147
Mahindo	91	Sampati	134
Majjhima nikayo	5	Samyakajiwa	145

Samyak drishti	145
Samyak kalpanâwa	146
Samyak pradhâna	145
Samyaksamâdhi	145
Samyak siti.....	146
Samyakwyagama	145
Sangala	134
Sangalasivura... ..	143
Sangsâra	147
Sanjawi	77
Sannya	142
Sanyut sangi	5
Sanyutta nikayo.....	5
Sardhawa bala	156
Sardhawa indra	156
Sati indra	156
Seriyut	148
Sekra	134
Sewet	157
Singhahanu	154
Smirti	156
Sotan	159
Sowan	159
Srawaka	157
Subhakinho	161
Sudarsana	161
Sudassa	161
Sudassi	162

Sudhodana	162
Sujata	28
Sukkattana	151
Suprabodha.....	164
Tavutisa	178
Tchandidhi pada	175
Tchaturmaharajika	174
Tchittidhi pada	176
Tissa	177
Trisnawa.....	178
Tunpitakaka	180
Tusita	183
Upasikawa	187
Uruwelaya	188
Utnrukura	189
Veluvana	53
Wadhura	77
Wedana khando	39
Wehappala	206
Wesamuna	193
Wingana	174, 197
Wirya	204
Wisakha.....	77, 192
Wisala	192
Wiswakarmma	205
Yaka	206
Yasodhara	208



PART IV.



A SIAMESE VOCABULARY.

Amaraka jana thavib	15
Anodatasa	12
Aralang	16
Assakan	21
Awichi	27
Batkeo inthanan	125
Bupha vithe thavib	126
Chakravan	172
Dapha	169
Davadung	178
Dusit	183
Himaphant	63
Jak	206
Kabillaphot	70
Kalasuta	67
Karavik	71
Khong ka	57
Khrut	58
Kinon	76
Languti	143
Lokavithu	82
Mahadapha	122
Mahakab	68
Maharoruva	88
Mak	97
Matxima prathet	85
Narok	105
Nenor luksit	157
Paranimit	115
Phaja jam	207
Phaja man	97
Phakhava	30
Phattakala	29

Phimpa	208
Phra athithi	165
Phra kasop	73
Phea kodom	58
Phra Kona kham	69
Phra Kakusom	77
Phrai	92
Phras in	65
Phrom	35
Pihan	199
Putha ket	37
Ratana trai	181
Roruva	130
Samanen	157
Samanokodom	58
Sanxipa	141
Sukhato	167
Summa samphutto	145
Suthat	161
Thatarot	48
Thavib	56
Thepa kumphan	79
Traiphum	177
Traipidok	182
Tschok khunbalat	72
Tsin thon	65
Udorakaro thavib	189
Vat	142, 199
Vetsuvan	193
Vinatok	202
Virulahok	203
Virupak	204
Xam puthavib	51



A BURMESE VOCABULARY.

Baranathee	194
Duzzaraik	56
Dzedi	171
Kium	142
Magga	97
Manh.....	97
Mar	97
Mat	97
Miemmo	163
Migadawon	101
Namau.....	104
Nat	102
Neibban	109
Niria	105
Pathanadi	121
Phungee	157
Ptetzega	123
Pitagat	118
Prachadi	160
Racior rathee	130
Radzagio	127
Rahan	16
Raoula	127

Scien	157
Thabeit	117
Thakagan	134
Thakia	135
Thakiamuni	135
Thanga	142
Tharanagou.....	182
Thariputra	148
Thati pathan	156
Thawatthi	157
Theddhath.....	150
Thingan	143
Thoodantana	162
Thoot	165
Toocita.....	183
Tsanda.....	175
Tsekia wade	172
Wignian	197
Wini	202
Yatana zeugyan	173
Yathandara	208
Yudzana	208



PART VI.



A TIBETAN VOCABULARY.

Akaru	6	Chel	153
Amurlikšan	0	Chintou mthong ba	161
Ani	32	Chintou parlegs rtogs pa ...	164
Bab dvang phyugh.....	115	Dehalpoikap	127
Bandi	157	De bjin gshegs ba	170
Bargyi bskalpa.....	68	Dga bo	105
Bdosogs	65	Dea ldan	183
Bdud rtsi	10	Dge dun gji du khang	121
Bdud rtsi zas	11	Dge rgyas	161
Bdudsig tchan	97	Dge sbyong.....	157
Bha rdje sems dpar snang...191		Dge slong	31
Bhach bah.....	28	Dge slong ma	32
Bharana	46	Dge snen	187
Bhu ram ching pa hphags } ...65		Dge tchhung	116
skyespo		Dgon pa.....	15,143
Bhudh rtsi zas	55	Dgra btshom pa	16
Bon po.....	186	Dhitika	48
Bram ze.....	36	Djambū daip.....	51
Brgju bjin	151	Djambugling.....	51
Bskalpa	68	Dkarpo.....	191
Bskalpa bzan po	68	Dkhrigs pa	205
Bskolpa ngan po	68	Dkon mtchog gsum.....	142,181
Bekalpa tchen po	68	Dmang rigs.....	162
Btsan btchos	151	Dngos grub.....	152
Btsham ldan das	30	Dodpai khams	69
Byamps pamgon po	92	Dous	141
Byang gyi agra misnan.....	189	Drima med	200
Byang tchub	32	Dri med pahi od.....	200
Byang tchub sems dpa.....	34	Du byed.....	72
Bye brag pa	193	Du dyed	144
Cenresig	23	Du khang	121
Chamra	92	Du ses	142
Chang chang chu.....	54	Dul bai	202
Chargii lus pag dwip	190	Dus	209

Dvango	65	Hkhrugs pa	7
Dzam ba la	51	Hkorlos sgyur bai	172
Gchien rdje	207	Hkorvahdjigs	77
Gchien rdje gched	207	Hkor yug	172
Gdol pa	175	Hlandshin	42
Gdung rten	160	Hopame	8
Ged rgyes	161	Hphags skyes po	203
Geoutam	58	Hphrog ma	62
Ghialsres	127	Hphrul dgah	109
Ghian hphrul dvang byed	115	Htcharpo	183
Ghru hdzin	118	Ja shei ka	207
Gji sroung	167	Kachya priyas	74
Gnas brtan	159	Kaushika	65
Gnas gtsang mahi lha	162	Khambu	164
Gnod sbyin	206	Khams gsum	177
Gobharana	46	Khor ba	147
Gou lang	155	Khorlo	171
Grags dzin ma	208	Klu	102
Grobai rigs drug	58	Kun ches Kaundinya	5
Grol pa	201	Kun dgah bo	11
Gsal rgyal	121	Kun gyi bches	205
Gser	166	Ladag	81
Gser thub	69	Lag na rda rdje	190
Gsungs sugags	96	Laksh	81
Gtsan gris	163	Legs honggs	167
Gtsug lag	199	Len ncik cir hongha ba	134
Gtsug tor	183	Lha	42
Gyir nom snangba	162	Lha hibu mo	15
Gyung drung	167	Lha ma yin	21
Gza phur bu	206	Lha min	21
Gzag sang	167	Lha yub	42
Gzugs	131	Lhas byin	42
Gzugs kyi khams	132	Lhung bsed	117
Gzugs med pai khams	17	Lidschawji	82
Gzugs tshan sning po	32	Los krims	43
Hbras bu tchhe	206	Lund du ston pa	206
Hdod pa	97	Ltoh phye tchen po	92
Hdjam dpal	94	Lus hphags	191, 197
Hdjam dvyang	94	Ma dros pa	12
Hdun pa tchan	175	Mah hgags pa	13

Mame.....99
 Marig pa27
 Marme mzad.....50
 Ma sskjess dgra4
 Mdo165
 Mdo sde dzin152
 Mdzod spu188
 Mgon med zas sbyin12
 Mig dmar13
 Mig mi bzang.....204
 Miham tshi76
 Mitcheba27
 Mka lding.....58
 Mkhan po199
 Mnan yod157
 Mnar med27
 Mos pa.....4
 Mouh dgalyi bu.....86
 Michio gsum182
 Mtchod khang.....121
 Mtchod rten.....160,171
 Mustegs tchah.....177
 Mutig101
 Myalba.....105
 Mya gnan med pa.....20
 Mya ngan las hdas pa85
 Nag po tchen po85
 Nama104
 Nan thos157
 Nap po19
 Ndjig rtengyi82
 Nergyal188
 Ngang zen.....30
 Nid rghial148
 Nima165
 Nimaigung83
 Njandu jodpa157
 Nub kyi va lang spyod15
 Nye dgah vo187
 Nye var khor187

Od bsal116
 Od dpag med8
 Odma197
 Odsrung73
 Odsrung tchen po.....85
 Od tchhung.....116
 Og min6
 Oye sbas187
 Padma byung gnas111
 Padsskor.....101
 Pak tchhu194
 Pan shen.....113
 Pdaldan176
 Phaggs pa laña28
 Phothisath34
 Phreng thogs53
 Phung bo113
 Phyag rdor190
 Phyr mi hong ba.....11
 Phyr mi ltog pa23
 Pibang202
 Rab hbyor161
 Rang byung163
 Rangsbyedkyibulhagspyod...184
 Rangs sang dschei123
 Rdje hurigs.....194
 Rdohi snid po20
 Rdo rdje190
 Rdzu hphrul gyirkang pa...131
 Rgya nag176
 Rgya spos168
 Rgya tchen bjihi rigs.....174
 Rgya tcher rol pa.....81
 Ri potala.....118
 Rig byed.....196
 Rirap chunpo163
 Rlangs pa...189
 Rnal byor208
 Rnal pa208
 Rnam par gzigs203

Rnam par snang mdzad ...	192	Skyil mo krung	188
Rnam shes	197	Snag kyi theg pa	169
Rnam thos kyi bu	193	Snama	156
Rnga byangs ldan pa	58	Snyon po	191
Rta thul	21	Snoms par hdjug pa	141
Rten brd	108	Spong byed	192
Rten tching hbrel } barbhyur ba }	122	Sprin med	11
Rtsa mtchogh grong	80	Sprul ba	108
Satshoma	60	Spyan rasgzigs	23
Sangs rgyaskyi zing	37	Srenika	32
Sangs rgyas rabs bdun	147	Srin boi din	128
Saradwatuby	148	Srung po vahi sde	26
Schaza	118	Stong pa nyid	12, 164
Sciöl darin	65	Sum tchu rtas' gsum	178
Sde snod gsum	180	Tchad med od	15
Sems tchan hdu tchos med ...	19	Tchu lha	195
Sengghe hghgram	154	Tchu wo odsrung	102
Serskya ghrong	70	Ther bham	27
Šgom pa	49	Thig le	208
Sgra chen	143	Thor tchog	183
Sgra gtchan hdsin	127, 128	Thung po	155
Sgra snan	162	Tog maisangas rgyas } kuntub zangyo.. }	141
Sgrol ma	170	Trang srong tsieu po	19
Sgyu rtal shes kyi buring } hphur	16	Tsa dus	145
Shakja thubpa	135	Tsandan	172
Sharu by	148	Tshangs	35
Sida	155	Tshangs hkhör	35
Sindhöu	154	Tshangs patchen po	84
Sing ga glin	81	Tsong kha pa	163
Skah thub	170	Tsordjio sen	29
Shar ma rgyal	124	Waranasse	194
Skugsum	178	Yul bhkor srung	48
Skyä nar gyi bu	117	Yum	99
Skye ba bzi	175	Zas dkar	163
Skye mtched	39	Zas gtsan ma	163
		Zlava	172

PART VII.



A MONGOLIAN VOCABULARY.

Altan tchidaktchi,	69
Amudaria	194
Arighou idegethu	162
Assuri	21
Baddir	117
Birfid,	123
Bisman tegri	193
Bumiga	60
Burchan bakchi	135
Bussudum chubilghani } erkeber	115
Chasalang oughei nom } un kaghan	20
Chida	155
Childa	154
Choghossum galab	145
Chabarak	142
Chutuktu	16
Daini daruksan	16
Dorona oulam dzi boye- } tow dip	106
Dsang lun	40
Dumdadu galab	68
Dyan	49
Ebderekoi galab	144
Ergetu khomsin	23
Erlik khan	207
Esrin tegri	35
Galab	68
Gascib	85
Gelong	31
Gerel zakiktchi	73
Ghassalang etse augkid } shirakasan	109

Ghassalang ugeinohmin } khan	47
Gobi	93
Goodam	58
Gourban aimak saba	180
Horyik	29
Jeke charra,	85
Jeke kü	90
Kabilik	70
Kasjapa	73
Kerkessundi	77
Khan kubakhur	127
Khurmusda Kuchika	65
Khurmusda tegri	65
Kut	143, 199
Lampa	83
Lus	102
Macharansa	174
Majak	143
Maidari	92
Mangga	128
Mapamdalai	12
Margisiri amoge langa } ouile duktchi	32
Maschi baya suktchi ergethu	115
Mohdohton	189
Nadi kathaba	102
Nat	102
Naritzara	104
Ogha djitou arealan	154
Orchilong ebdektchi	77
Orchilong tetkuktchi	48
Oroschichoi Galab	205
Ortschir	190

Ovörö törölkitu	123	Ssümä	143, 199
Pratikavud	123	Sümmer oola	163
Rachiyān ideghetu	55	Tamu	105
Raholi	128	Tchikhola aktchi	187
Riddhi chubilghan	130	Tegiis bajasseno langtu	183
Sabssarum	68	Tegri	42
Saghoratw	68	Regri oktiga	42
Sain bussu nidüdü	204	Teguntchilen ireksen	170
Schabi	157	Todorchoi ilaghaksan	121
Schari	149	Toktachoi galab	205
Schakin ün arslan	139	Tschibaganza	32
Scharwak	157	Tsoktsasun dshirüken	32
Schigamuni	135	Ubaschi	187
Schimnus	97	Ulumtchi toreltu	203
Sidda	154	Utu	192
Sonoschoyabui	157	Vimaladjana ün kundi	127
Ssava jirtintchu	134	Zogoza	117
Ssu wurghan	160		

END OF PART VII.



PART VIII.



A JAPANESE VOCABULARY.

[Note.—The figures in the subjoined Vocabulary designate respectively the page, column, and paragraph to be found above. For instance, “Abadana, 23, a, 3” signifies that the Sanskrit and Chinese equivalents, for the Japanese term Abadana will be found explained above, on page 23, in the first column, in the 3rd paragraph, under the heading Avadana.]

Abadana23, a, 3
 Abara nyo.....10, b, 4
 Abarara14, b, 4
 Abasaira1, a, 2
 Abasairasho1, a, 4
 Abatsu mora15 a, 5
 Abatsura shira.....26, b, 1
 Abatsura shira sogya ..26, b, 2
 Abatsuri kudani15, a, 1
 Abidatsuma1, b, 4
 Abidatsuma bibasharon...3, a, 1
 Abidatsuma hotchiron ...2, a, 3
 Abidatsuma houn soku ron2, a, 2
 Abidatsuma kanromi ron..2, b, 4
 Abidatsuma kenchu ron...2, b, 6
 Abidatsuma kushabaku } 2, b, 2
 ron
 Abidatsuma ron.....2, b, 9
 Abidatsuma shikishin } 3, a, 2
 soku ron
 Abidomma shin ron2, b, 1
 Abira9, b, 4
 Abutasama4, a, 5
 Agini6, a, 1
 Agiyâma5, b, 3
 Ai178, b, 1
 Aikuo20, a, 3
 Ajariya22, a, 7
 Ajase ô4, b, 3

Akito shisha kimbara.....5, a 3
 Akuru kyo,.....6, a, 6
 Amida7, b, 7
 Amokugiya bassetsura ..9, b, 5
 Anabotata.....12, b, 4
 Anagon11, a, 4
 Anan11, b, 1
 Anandafura11, b, 2
 Anatahinchoka.....12, a, 3
 Andoye14, a, 1
 Anokutara14, b, 3
 Anuruda13, b, 4
 Anaya kiyo chinnyo.....5, a, 4
 Arakan16, a, 3
 Arangiyaran.....16, a, 1
 Arenya15, b, 9
 Arimmaka tsuba20, a, 1
 Arini,7, b, 5
 Ariya daba17, b, 1
 Ariya daima.....18, b, 4
 Ariya shina18, a, 3
 Ascita5, a, 2
 Ashacha26, a, 4
 Ashida19, b, 4
 Ashuka7, b, 1
 Asitsurabu6, b, 4
 Asôgiga.....19, a, 1
 Atara13, a, 2

Atcimokuta 4, a, 7
 Ayata 27, b, 3
 Ayukatsana 21, b, 3
 Bakukiyara 28, a, 1
 Bakugyabon 30, b, 4
 Bakugyaro 27, b, 7
 Bara 28, a, 3
 Baramon 36, a, 1
 Baramon koku 36, a, 4
 Basoten 195, b, 2
 Battarushi 30, a, 2
 Biku 31, b, 5
 Bikuni 32, a, 1
 Bimbashara 32, b, 3
 Rirushana 192, a, 5
 Bodaidojo 33, b, 2
 Bodaiji 34, b, 6
 Bodaiju 33, a, 2
 Bodairushi 33, b, 3
 Bodoi 32, b, 5
 Bonden,..... 35, b, 4 and 6
 Bonden ō 35, a, 2
 Bonji 35, b, 5; 144, a, 7
 Bosatsu 34, a, 1
 Bosatsu zokoyo..... 34, a, 4
 Buhkwa 38, b, 1
 Bupposo 181, a, 1
 Bussetsu hatchibu myo } 3, b, 7
 kyo
 Bussetsu juhachi nari } 3, b, 8
 kyo
 Busshi 42, a, 2
 Butsu 36, b, 6
 Butsu Battara 37, a, 1
 Butsuda bari..... 38, a, 3
 Butsuda nanti 38, a, 2
 Butsудо 37, b, 4
 Butsu hongyo jikkyo .. 38, b, 7
 Butsuji 199, a, 6
 Butsujira 33, b, 1

Butsukoku 37, b, 4
 Butsuya 39, a, 2
 Buttocho 39, b, 2
 Byakushi Butsu..... 123, a, 1
 Chakkaku..... 46, a, 3
 Chanoka 175, b, 3
 Chiko 54, a, 7
 Chishakaku 54, a, 5
 Chujo 83, b, 6
 Chu ron 121, b, 1
 Daiba 42, a, 3
 Daibasaina 43, a, 3
 Daiba setsuma 43, a, 2
 Daibasha ron 90, a, 3
 Daibiba 56, a, 7
 Daibonten ō 84, b, 2
 Daigo kyo 88, a, 8
 Daihanya kyo 87, b, 3
 Daihatsu nehan kyo..... 87, b, 1
 Daihi 4, a, 6
 Daijin ō 85, a, 3
 Daijizaiten 91, b, 2
 Daijo 90, a, 7
 Daijo hachidai mandara } 4, a, 3
 kyo
 Daiko ō 3, b, 2
 Dainichi 192, a, 5
 Daishamon 89, a, 3
 Daishojigohu 122, a, 2
 Daiten 84, b, 6
 Daitogiya 48, b, 3
 Daitoku..... 29, a, 2
 Daitsu chiaho Butsu 84, a, 5
 Danna 40, b, 4
 Darani 43, b, 5
 Daruma..... 33, a, 1
 Dokkaku sennin 56, b, 1
 Dokkozen 12, a, 3
 Dommatoku 44, b, 4
 Doshu 79, a, 3

Eirataitara56, b, 4
 Emba51, b, 3
 Emma207, a, 1
 Engaku123, a, 1
 Gaki123, b, 2
 Gaman22, b, 5
 Ge58, a, 3
 Gedoshi177, b, 4
 Genko29, a, 4
 Genshiki kai171, b, 3
 Gina53, a, 5
 Gishakusen61, a, 1
 Giya shiki giya70, a, 2
 Gobun hosschin113, a, 4
 Godonshi113, b, 3
 Goho45, b, 4
 Gokai114, b, 1
 Gokon65, b, 4
 Goriki28, a, 4
 Goun155, b, 4
 Guisho28, b, 1
 Gyo27, b, 1 ; 144, a, 6
 Hanya119, b, 6
 Hanya haramitta120, a, 7
 Haramitta115, a, 4
 Hassho dobun97, b, 1
 Hatsunchan116, a, 3
 Hiyu23, a, 3
 Ho43, b, 6
 Ho ai46, a, 4
 Ho aiku47, b, 1
 Ho bu46, b, 2
 Ho ki45, b, 2
 Hokkaku joshin kyo5, b, 2
 Hokke zammai132, b, 5
 Homitsubu44, b, 4
 Homyo46, a, 1
 Hoppadai126, b, 3
 Horaku46, b, 3
 Horin47, b, 3

Hoshari47, a, 4
 Hoshin141, b, 7
 Hosho130, a, 2
 Hosshin45, a, 5
 Hossho45, a, 4
 Hotoke36, b, 6
 Ho-un soku ron2, a, 2
 Idaten196, b, 2
 Indaranirananimokuta65, b, 2
 Ishadara65, a, 1
 Ishiki Kai96, b, 1
 Iteimokutagiya66, b, 7
 Jakametsu109, a, 3
 Jakujosho15, b, 9
 Jigoku105, a, 6
 Jiji43, b, 4
 Jikkai153, a, 1
 Jikokusha48, b, 4
 Jindo Yuki Kyo81, a, 11
 Jinko6, a, 5
 Jinsui Ko6, a, 5
 Jiriki ō93, a, 1
 Jishu199, b, 2
 Jizai ten66, b, 6
 Joben31, a, 3
 Jobon ō162, a, 5
 Jodo163, a, 1
 Jogo ten162, a, 3
 Joke shuku o chi Butsu69, a, 3
 Joko205, b, 3
 Joko Butsu50, b, 3
 Joku67, a, 2
 Jorin shoban12, b, 3
 Juaku56, a, 2
 Juhachibai ron4, a, 1
 Juhachi fuguhō26, b, 5
 Juhachiku ron3, b, 8
 Juji Kyo41, a, 5
 Juko205, b, 4
 Juniinnen108, a, 1

Juriki41, a, 3
 Juriki Karbo41, a, 4
 Juron27, b, 4
 Juzesai goshin14, a, 2
 Kabani70, b, 2
 Kabenshara ō71, a, 1
 Kabimora70, b, 4
 Kachokka muni69, b, 7
 Kakaijo 6, a, 2
 Kangi Koku 3, a, 4
 Kanjo101, b, 8
 Kanro10, b, 4
 Kanrobon ō11, a, 1
 Kansho ō65, a, 2
 Kapilajo70, b, 3
 Karudai68, a, 2
 Karakusonda77, b, 3
 Kario67, b, 9
 Kasbo Butsu73, a, 7
 Katsuma72, a, 2
 Kaya59, a, 2
 Kayakashoba59, a, 3
 Keko Butsu111, b, 2
 Kenchu ron 2, b, 7
 Kendara57, a, 6
 Kenkyo daishi40, b, 5
 Kesa67, a, 3
 Keshin108, b, 2
 Kesho 14, a 5 ; 26, b, 4 ; 32, b, 1
 Kichijo158, b, 7
 Kishibojin62, b, 6
 Ko68, a, 3
 Kokujin7, a, 4
 Kokujo67, b, 5
 Kokuyuyo boratsu kyo ...7, a, 2
 Ko on ten1, a, 3
 Kombira79, b, 2
 Komyo daibon55, a, 6
 Kongo191 a, 4

Kongochi150 a, 4
 Kongo no kine190, a, 2
 Kongosatta191, a, 4
 Konjicho58, a, 1
 Kosen57, a, 5
 Kotoku koku23, a, 2
 Kozo57, a, 4
 Kubira60, b, 1
 Kudo hashiba61, b, 4
 Kugon112, b, 2
 Kunubattei61, b, 3
 Kuo43, b, 3
 Kusha59, b, 8
 Kushira60, a, 1
 Kwakken37, a, 1
 Kwakyujo38, b, 4
 Kwakushi37, a, 4
 Kwan208, b, 2
 Kwannon23, a, 8
 Kwan zai on23, a, 8
 Kyo165, b, 7
 Kyochinnyo74, b, 4
 Kyodommi58, b, 5
 Kyo satsura77, a, 6
 Kyotama58, b, 1
 Makada83, b, 7
 Makahajahadai87, b, 2
 Makasatta89, a, 1
 Makeindara91, a, 5
 Makei keibatsura91, b, 1
 Manji165, b, 4
 Marn97, a, 2
 Mayabunin86, b, 1
 Mida7, b, 7
 Mikko144, b, 3
 Miroku92, a, 5
 Misbo on4, b, 3
 Miyo on56, b, 6
 Mizou4, a, 5

Mokuren86, a, 3
 Monjushiri94, b, 1
 Mubiho5, b, 3
 Mubon22, a, 3
 Mudo7, b, 1
 Muga.....12, b, 1
 Muhengyo.....12, a, 2
 Mui1, a, 4
 Muisen1, b, 1
 Mujinni7, a, 6
 Mumonjitsetsu183, b, 5
 Mumyo27, a, 3
 Munetsu19, b, 1
 Munosho.....5, a, 2
 Muryo i.....A.....11, b, 3
 Muryoko15, b, 2
 Mushiki kai17, a, 5
 Musho a shojo7, b, 3
 Mnso.....27, a, 5
 Mu ugarau21, a, 3
 Mu u ju20, a, 3
 Mu yen zammai13, b, 3
 Mu yo14, a, 4
 Myodoso sammai49, a, 1
 Myoho85, a, 2
 Myoho renga kyo132, b, 5
 Myo ron27, b, 4
 Nai myo4, b, 1
 Nehan109, a, 3
 Nen156, a, 2
 Niyorai170, a, 7
 Nyakuna54, a, 2
 Nyo koku.....36, a, 7
 Ojin108, b, 2
 Okoko6, a, 7
 Omon112, b, 7
 Onurimora13, b, 1
 Oshajo127, a, 7
 Osho186, b, 1

Oyu daima13, b, 6
 Ragora128, a, 1
 Raju sanzo79, a, 1
 Rakan16, a, 3
 Rambini83, a, 1
 Remmam Bosatsu48, b, 5
 Renge shu132, b, 6
 Rin171, b, 5
 Rinne147, a, 9
 Ritsu202, a, 5
 Riujin102, b, 2
 Riuju103, b, 2
 Riu ō103, a, 2
 Rokuayatana103, b, 2
 Rokudo58, a, 4
 Rokudorinne147, a, 9
 Rokujiijinshu kyo.....39, b, 7
 Roku jindzu3, a, 3
 Rokunu.....39, b, 4
 Ron151, b, 6
 Rongi186, a, 5
 Ronzo2, a, 1
 Roshi52, a, 1
 Saihogoku raku sekai 163, a, 1
 Samataitei141, a, 4
 Sambo181, a, 1
 Sammai140, a, 2
 Sammyochi.....182, b, 3
 Sanjin173, b, 4
 Sanjo182, b, 4
 San ju.....131, a, 5
 Sanjuniso81, a, 8
 San kai178, a, 1
 San ki.....182, b, 1
 Sanzo180, a, 1
 Sappada151, a, 3
 Seishi Bosatsu89, a, 5
 Seishu ten.....35, b, 6
 Semui sha1, b, 3
 Sennin130, b, 4

Seson82, a, 10
 Sessemba62, a, 6
 Shaba134, a, 1
 Shaka135, a, 1
 Shakamuni135, b, 1
 Shaka nyorai139, b, 2
 Shakashishi139, b, 1
 Shakuseu61, a, 1
 Shamon157, a, 2
 Sharihotsu148, b, 7
 Shatagiya52, a, 3
 Shayata59, b, 2
 Shichi bodaibun34, b, 7
 Schichi Butsu147, b, 2
 Schichi Nyorai148, a, 2
 Shidai ô174, b, 3
 Shikiku kyo6, b, 5
 Shikuten174, a, 6
 Shimagechi.....122, b, 2
 Shina175, a, 5
 Shingon208, b, 4
 Shio ten175, a, 1
 Shippo.....147, b, 6
 Shishi kyo ô154, a, 3
 Shishi sonja18, a, 4
 Shitai18, a, 2
 Shitta150, b, 2
 Sho52, b, 1
 Shogaku36, b, 6 ; 32, b, 5
 Shojo63, b, 6 ; 145, b, 3
 Shojo Abidatsuma64, a, 1
 Shomiyo145, b, 1
 Shomon157, a, 4
 Shonibessho28, b, 1
 Shozo matsu no sanji...132, b, 4
 Thudatsu162, a, 1
 Shumisen163, b, 4
 Shumiso99, b, 8
 Shuro155, b, 7
 So142, a, 2 ; 155, b, 4

Sogaran142, b, 7
 Sogiya142, a, 2
 Sogotei143, a, 3
 Sokwan.....79, b, 5
 Sotoba160, a, 3
 Sui ten195, a, 7
 Tahoe119, b, 1
 Taiho ron2, b, 8
 Taishaku.....134, b, 2
 Taishaku ten65, a, 3
 Taishi79, a, 3
 Taiso.....65, b, 1
 Taiyaku sona27, b, 6
 Take jizai ten.....115, b, 1
 Ten chu ten43, a, 5
 Ten jin195, a, 10
 Ten niyo15, b, 5
 Tennyô43, a, 7 ; 15, b, 5
 Teu rino172, a, 2
 Teppatsu.....117, b, 2
 Tera199, a, 6
 Tobo saishoto ô jinshu }
 kyo } 6, a, 4
 Tori ten178, a, 2
 Tosotten.....183, a, 2
 Tuchuto4, b, 2
 Tuda32, b, 2 ; 196, b, 2
 Tugen11, a, 4 ; 141, a, 1
 Tugu Zammai18, b, 7
 Tuin yoka3, b, 4
 Tuka setsu butsu57, b, 1
 Tukotsu.....39, b, 4
 Tukuai11, a, 2
 Tukudamitta38, a, 1
 Tukujoju.....152, b, 6
 Tuku kongo9, b, 5
 Tukusha47, a, 1
 U31, a, 1
 Ubaku28, b, 2
 Ubari187, a, 4

Ubasoku	187, b, 2	Yemma	207, a, 1
Unjizai ō	99, b, 6	Yok kai	69, a, 2
Unrai on ō	99, b, 4	Yugaba	208, b, 4
Uramban	185, a, 2	Yujun	208, b, 1
Yaku o	31, b, 1	Zenjo.. ..	49, a, 3
Yakushi	31, b, 1	Zenkoku	29, a, 3
Yasha	206, b, 5	Zo	118, b, 2
Yasutara	208, a, 1		

FINIS.



WORKS BY DR. E. J. EITEL.



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